

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS WITH A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—1 Pet. 1: 19.

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THE DAY-STAR

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TERMS OF THE PAPER.

Fifty cents per Vol. of 13 numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

SELECTED.

Jesus, my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shall be:
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own!

Let the world despise and leave me;
They have left my Saviour too;
Human hearts and looks deceive me;
Thou art not, like them untrue:
And whilst thou shalt smile upon me—
God of wisdom, love and might,
Foes may hate, and friends disown me—
Show thy face, and all is bright.

Go then, earthly fame, and treasure,
Come disaster, scorn, and pain,
In thy service pain is pleasure,
With thy favor loss is gain.
I have called Thee, Abba Father,
I have set my heart on thee—
Storms may howl, and clouds may gather,
All must work for good to me,
J. D. COFORTH.

AN OLD HYMN.

Published at the request of friends in Boston, Mass.

When Jesus Christ was here below,
He taught his people what to do;
And if we would his precepts keep,
We must attend to washing feet.
For on that night he was betrayed,
He for us all a pattern laid—
Soon as his supper he did eat,
He 'rose and washed his brethren's feet.

The Lord who made the earth and sky,
Arose and laid his garments by,
And washed their feet, to show that we
Like Christ, should always humble be.
He washed them all tho' all were clean,
Save Judas, who was full of sin;
May none of us like Judas, sell
Our Lord for gold, and go to hell.

Peter said, Lord it shall not be!
Thou shalt not stoop to washing me,
O, that no christian now may say,
I can not Jesus' word obey!
Ye call me Lord and Master too—
Then do as I have done to you;
All my commands and sayings keep,
And show your love by washing feet.

Ye shall be happy if ye know
And do these things by faith below;
For I'll protect you till I come,
And then I'll take you to your home.
The Lord of Glory stoops to men,
And an example sets for them;
If is humility complete,
Salute the Saints, and Wash their Feet.

Letter from Bro. Curtis.

New York, Oct. 7, 1845.

DEAR BRO. JACOBS:—

The little "Day Star" from west of the mountains, comes to us regularly & in due time. And though small in magnitude, yet its brilliancy—the glory that beams from its pages—is not eclipsed by any human production of a like nature, as I verily believe. And may the Lord continue to direct you in your labors in preparing food for the little children, for without your little sheet the little children, many of them might go to bed hungry. For the soil this side of the mountains seems not at present to produce that savory food for Christ's little ones—such as feel a desire to do all the commands of Jesus, even to washing one another's feet—as you have been sending us for several weeks past from the banks of the Ohio.

The rich thick slices—clean round the loaf—which I have been able to cut from the columns of the "Day Star" has filled my soul with gladness. O glory to God, I feel that I begin to understand something of the character of that class which will compose the 144,000, that is soon to stand with the Lamb upon the mount Zion, having His Father's name written in their foreheads; and singing that song which none others can learn. Yes, these, (says Bro. John,) are they which follow the Lamb whithersoever he goeth, (even to washing one another's feet, I doubt not.)

I aspire to no earthly honors, but I do aspire to be one of this 144,000, though it cost all my earthly substance. It is truly a pearl of great price, and that brother or sister that will not sell all they ever held dear on earth to obtain it, must think more of honors from Pharisees, hypocrites, and infidels, than I do. "Praised be the name of the Lord for ever." Amen.

To the brethren and sisters I will say, let us follow the Lamb whithersoever He goeth, regardless of all earthly consequences. It is necessary to become fools, in the estimation of the servants of sin, that we may be wise, so says the inspired word,—and so our experience teaches. Jesus says, the servant is not greater than his Lord. It is wisdom to remember this. Lord help us to lay hold upon wisdom that endureth for ever. Amen.

I am astonished that any one that believed the Advent theory in '43, should now cast away their confidence. For we not only have the same unerring word of prophecy before us, but our blessed heavenly Father is continually renewing His promises to us by signs "there's no mistaking" by any but sceptics. All glory be to God for his goodness and loving kindness. I can almost daily see something that I recognise as a special sign from Him who cannot lie, that Jesus is coming in the clouds of heaven in a very, very little while. But time and space would fail me to enumerate all these glorious signs which our Father has condescended to give his children within these last three years. But suffice it to say, that that person with sight, hearing, and common natural abilities, that has not regarded these wonderful signs, (in my opinion) stands too guilty before God to be worthy of a part in the first resurrection. To be called a fanatic, a fool, or a deranged person, for Jesus' sake, is not too heavy a cross for me to bear. "Praise the name of the Lord."

There is nothing more evident to my mind, than that we are in that "little while," between doing the will of God and that of receiving the promise, in which Bro. Paul exhorts us to a patient waiting. Heb. 10th.

Dear Bro., I hope you will continue to send us the little messenger—and if you cast not away your confidence, nor present faith—I doubt not the "Day Star" will continue to shine brighter and brighter until it is eclipsed by the glory of

God & the revelation of our glorious King. Hallelujah to our God and King Jesus for ever and ever.—Through faith I can see the city—the mount Zion and our King upon his throne, surrounded by (his body guards) the 144,000, walking in robes of white, and singing that song peculiar only to themselves. Glory to our God for his abundant, grace and loving kindness—to all who keep his commandments—for ever and ever. Amen.

Yours, waiting for Jesus,

ELI CURTIS.

Letter from Bro. Lyford.

Thornton, N. H., Oct. 5, 1845.

DEAR BRO. JACOBS:—

Although a stranger to you personally, I have been blessed much in the Lord, by your paper, the "Day Star," for which I thank the Lord, that in this time of "famine" spoken of by Amos, that there are watchmen on the walls that will not hold their peace until Jerusalem is made a praise in the whole earth. Dear Brother, I shall not attempt to describe my feelings at this time, —I can not do it on paper—but probably you will have the same trials. Since I embraced the truth of the Lord's coming in '43, I have had the blessed evidence that I was led by the good Spirit, and that Spirit always agrees with the word, altho' I have had, intermixed joy, sorrow, grief, &c., but I trust it has all worked for my good thus far. O Bro., I praise the Lord to day, that by his grace I have been kept from turning from the holy commandment, and denying the Holy Spirit that has led all his children into the position where they are. After the 10th day of the 7th month passed, God began to show the waiting ones light, thro' Bro. Hale, Snow, and others. They proved from God's Blessed Bible, that the Bridegroom came, and the door was shut last autumn, and the Holy Spirit witnessed to the truth. But those truths were unpopular with the world and those that had drawn back, as present truths always have been since Christ was here. First, Bro. Hale dropped off, and actually denied that he had believed what he had been advocating. See his speech in the Conference. O, it wrung my heart. Heb. 2: 16; 'For some when they had heard did provoke.' But Bro. Snow still walked fearlessly onward, sending out burning truths to the household. O how precious his sheet was to my soul until about two or three months ago, when there seemed to be a lack of that charity that suffereth long, and is kind, is not easily provoked, puffed up, &c., it became no food to me. Ah! it was trying to give him up, but I found I must, to follow the Lamb whithersoever he goeth. But now I come to my present trial: O God guide my pen. For six months I have read Bro. C. H. Pearson and Sister Clemons' writings.—Oh, they have fed my hungry soul from week to week, as they brought out things new and old from the Bible, accompanied by the Blessed Spirit, and for believing those glorious truths I have been cast off by most all of my friends. How many times I have been grieved by hearing the Editor of the "Hope" frowned upon by what is termed consistent Adventists. But ah! where are they now! My heart bleeds, when I think of the step they have taken. The Spirit refers me to Heb. 10: 28, 29.

I have received your paper from the office of the "Hope Within the Veil" for a few weeks, I love its spirit,—I loved the article on the Sabbath—also on the Day of the Lord, it is a great and glorious subject. I have been praising God for the light that shone in the West and in the East: But the light in the East has gone out. I cannot discover any paper now that has not become popular except the "Day Star." And Bro., if your light becomes darkness (which I pray God it may not,) I am confident that God will raise up watchmen that will feed the flock. Yes, praise God, I

believe with all my soul, the lambs will have light to the end, which I believe with all my heart is right upon us. I believe the Gospel days are finished.—I have not had a doubt on that point for months; and in believing I have had peace like a river, the Lord knows I lie not. And now I am looking for the Sign of the Son of Man, and then Jesus in all his glory. Yes, that same Jesus that ascended in the flesh. O let us not be found overcharged with the cares of life, so he come upon us as a thief. How shall we be? Let Jesus answer. "And ye yourselves like unto men that wait for their Lord when he shall return from the wedding, that when he cometh and knocketh they may open to him immediately." Amen.

Your brother, in tribulation, waiting for speedy redemption.

ALBERT LYFORD.

Letter from Sister Collins.

West Troy, N. Y., Sept. 16, 1845.

BRO. JACOB:—

I have felt anxious for a long time to write to you, but having no means to send I delayed. The Lord has at length put it into the heart of one of his children to help me, and I send you enclosed \$1.00, and wish you to send me your paper back to the 18th of August last; also a discourse of yours published in N. Y., on the 12th and 13th chapters of Ezekiel, if you have it.

I saw a letter from you in the "Hope Within the Veil" of last week, stating that those who had left the Advent ranks, said little about the time of our Saviour's return, unless it was brought too near—thus intimating that they were afraid of it! But this is not the case with me. I can not bear to have the time put off, not even for a few months.

How would you feel when your best earthly friend had been absent for a long time, and you received a letter stating that when he had done such and such things, he would return; and you learned that he had accomplished the same, and was knocking every hour for him to come, (finding it a great pleasure thus to look) and then some one should come along and say, your friend is not coming yet for six months, or a year, or two years! Our Lord and Master has told us we must love him above every earthly friend or we can not be his. Important and heart searching truth! O may we be found with this love when Christ appears! and then he will call us brethren.

On the subject of washing the saints' feet, a word and I have done. I have not had the privilege of reading either your or Bro. Cook's arguments on that subject; but have read Bro. Marsh and Snow's. They may have answered your argument, but they have not answered His who gave the commandment, "Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." And I can say the same. Yes, bless the Lord! I have found it so. In keeping his commandments, there is great reward. When I was first made to cry, "Lord, what wilt thou have me to do!" and read this command, I felt that it was binding on us, as well as on those that heard it. But on asking my minister, Elder Simmons, about it he said he had thought much on the subject, and had talked with some of the D. D.'s, and they said it meant something else. This partially satisfied me 30 years ago, but it does not now, as I find I can read the Bible for myself.

There are a few here, that love the coming of the Saviour. We meet together on the first day of the week to hear preaching, and once for a prayer-meeting, and the Lord blesses us. I must conclude—so farewell.

Your Sister, waiting for this same Jesus, to come again, and praying, Come Lord Jesus, and come quickly. Amen and, Amen.

E. COLLINS.

The above letter was not received till the 19th

inst., in consequence of having been directed to Cleveland, where it lay in the office till it was advertised.—Ed.

Letter from Sister Arnold.

Braintree, Mass., Oct. 5, 1845.

DEAR BRO. JACOB:—

I want every one of those who desire to enter the New Jerusalem, to read the 2d and 3d chapters of Isaiah, and ask our heavenly Father for wisdom—believe they have it, and see if they must not put away all idols out of their possession quickly.—The silver, gold, and treasures,—the horses and the chariots, lest the Lord say of us, "Forgive them not." For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures, &c. Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet, therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their curls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings and nose-jewels, the changeable suit of apparel, and the mantle, and the whimples, and the crisping-pins, the glasses, and the fine linen, and the hoods and the veils. And it shall come to pass, that instead of a sweet smell, there shall be stink; and instead of a grille, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty." "And that ye have and give alms: Provide yourselves bags that wax not old," &c. "Owe no man anything."—Wash one another's feet.—Salute one another with a holy kiss.—Cause ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?

I thank the Lord, I am willing to do every thing He has commanded, and leave off every thing—even my bonnet—for I do want to go into the New Jerusalem. How can any one expect to enter those Holy gates unless they have done as well as been willing to do all known commandments? James 1: 21, "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves." O what a blessed Bible we have, that tells us when Jesus is coming, and what we must be to be ready to meet Him. Blessed are the pure in heart, for they shall see God. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Are not snuff and tobacco nears breaking this command? My prayer is that God may help all his children to obey the precious Bible, that we may be able to stand.

I am waiting to see Jesus in this Morning Watch, and last time, spoken of by Peter, Jude, and John.

MARIAN ARNOLD.

Letter from Bro. Goldsmith.

Springfield, Ill., Sept. 27, 1845.

MY DEAR BROTHER:—

I would hasten to redeem my promise to you, in writing to you and to all my dear brethren and sisters in Cincinnati, to whom be grace, mercy, and truth through our Lord and Saviour Jesus Christ.

I left your delightful company with a sorrowful heart and "ad," to pass, as Jeremiah says, (2)

6) through a land of drought, of deserts, and of pits, and through which no man passes but the Christian to my Father's land in the New Heavens and the New Earth, wherein dwelleth righteousness.

My return was an exact counterpart of John Bunyan's Pilgrim through the valley of the shadow of death.—(Psa. 44: 19.) I took a deck passage, in order to do as my Bro. Peter commanded when he said "humble yourselves"—By the bye I abominate the "Celestial Rail Road," for it is not God's plan for the perfection of his children. Hardships are God's agencies and instrumentalities for the perfecting of the saints. Well I commended myself to God and entered on this painful voyage, for I needs must go through it. I had to wade, according to my bargain, whenever it was needed. The Mate of the boat was like all other bad mates: clothed with a little brief authority, he would cut such pranks before high heaven as would make the angels weep. I joyfully submitted to all his exactions, for this was well pleasing to the Lord. Nevertheless the boatman would curse me because I did not lay the wood as straight as it should be laid. One of them promised me a flogging, but the Lord put a hook in his jaw, and so I escaped. Another would try me by singing obscene songs—another by his multiplied oaths—another would rehearse bad and disgusting anecdotes. Here was the gambler, swearing and quarrelling about a 5 or 10 cent piece which the other thought he had not fairly won. The gamblers, like the Mate and boatman, were clothed with cursing like a garment. The next object was a drunkard, staggering & puking, who would have me own him as a clever companion because I slept in the bad-lug berth above him; but he blew his breath in vain—he would swear and I would pray. The next in order was a Universalist lecturer with his tracts trying to engage a controversy on the final salvation of men. A Methodist preacher took fire because he said something disrespectful against the God of the Methodists. The Universalist wished to know with a good deal of form, how much his theology weighed—how big he was, and what color. The preacher fairly flamed. So they kept up a heated debate until midnight. The next day they bickered again and fought until they were both emptied of all they knew. At the mouth of the Ohio the Atlas stopped to unload on board of the Empire. Here a sight met my gaze which aroused my anger: It was just before midnight when we arrived, the unusual size and the splendor of the boat attracted my attention: So I thought I would stop aboard a few minutes to look at the beauty of the style and machinery of the boat. The accommodations were superb and princely in the cabin—all was elegant above: But when I went below I saw how complete was the contrast. Twelve men and women crowded in a narrow space on the hard floor, & nearly naked, destined for the southern market, to be sold. There lay my brothers and sisters in bonds,—the Lamp shone dimly on their haggard cheeks—their sleep was broken and disturbed by the strong conflict that was raging in their breasts—they would start at broken intervals and pray for their tyrannical masters, and then sub away in sleep again. Oh, my Father, I could pray, with thou not speedily break the arms of these wretches and send them swiftly down to hell. I left the boat, and may God hear my prayer soon. Amen. My blood boiled.—I had to pray for patience. We landed at St. Louis on Monday night. I fled for the land the next morning, and got home on Thursday night. Through the country I found the Lord was answering your prayers—for the Lord to consume the wicked out of the earth. One man told me as I came along, that out of 100 persons 90 were sick and dying. It appeared to me as if the dark wings of death were over the valley indeed.

I found my family in pretty good health—the little boys crowded around me to tell me they prayed to God every day & hour, & how they wanted to see me. My companion gave me water to wash my feet; but not as you do, brethren and sisters. Howbeit she is willing to be instructed. She has learned a heap since I left her, and feels willing to observe it as an ordinance.

The Lord has shut the mouths of the Lions since I have been thrown amongst them, (or come home.) I shall not provoke them like Ignatius did in the Arena, but just walk between them—They look at me side-ways: So when I move out of doors I am quite a gazing stock. Well, bless God, I hope he will soon make my face shine so that they will not be able to look at me at all, as Isaiah describes 13th ch. 8th ver.

Now dear Bro., I must conclude my letter with the exhortation to stand fast in the truth. Take unto you the whole armor of God, but above all, the shield of faith. O be strong, my brother, keep your heart hot. My wife joins with me in kind regard to the brethren and sisters of Cincinnati for the proof they gave of their love and kindness to a servant of Jesus Christ and your brother. May you abound in love more and more until He shall appear.

So prays,

JOHN J. GOLDSMITH.

Letter From Bro. Halkins.

Worcester, Mass. Oct. 5th 1845

DEAR BRO. JACOB:—

Prove all things, hold fast that which is good. Go on my brother, keep that perfect Charity that is well pleasing in the sight of God. I thought, when you dropped a line, in a few numbers back, about Bro. J. Pearson, that it did not side with these letters you wrote to Bro. Storrs & Snow.

I am only acquainted with you by your spirit of writing. Hold on your way: Be humble; I hope very soon to meet you in Glory!

Yours &c.

R. T. HALKINS.

Letter from Sister Curtis.

Oberlin, Oct. 6, 1845.

DEAR BRO. JACOB:—

It is my blessed privilege to be one of those who are daily waiting for Jesus from heaven; and I should be glad, through the columns of your paper, to give in my humble testimony for the truth.

It is now nearly three years since God, with mighty power sealed upon my heart that the "times of restitution of all things" was near at the door. Since that time I have, like my "companions in tribulation," passed through most dreadful trials and conflicts; but I can this morning, with tears of gratitude, raise my Ebenezer, and say, "Hitherto hath the Lord helped me." Yes, glory to His name, my confidence in Him has never failed, though my mental agonies have been of the most excruciating kind. It has seemed as though the Lord hath tried to see through how fiery a furnace He could lead me, so as to shew the riches of His sustaining grace. O, had I a thousand hearts, a thousand tongues, how gladly would all their powers be devoted to His blessed service: Surely He is faithful to all that trust in Him.

I believe I can truly say that I love the Lord with my whole being, and also that I love to keep His commandments. How my heart leaped to obey the command in the 13th of John, as soon as I saw the word plain and explicit as language can make it. The Lord be praised for giving us another opportunity for showing our love and obedience to Him. We know that the very nature of true affection leads us to follow all the wishes of the Beloved of our souls. In many cases of mere human affection, we see this exemplified. How will a dutiful child ever anticipate the wishes of a beloved parent;—he never thinks of stopping to ask what will such or such a one think of me for obeying the commands of my Father. So Christ says to his disciples—and that very soon after he had enjoined upon them the washing of one another's feet—"If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." "Ye are my friends, if ye do whatsoever I command you."

There is a small band of a dozen or fifteen Advent believers in this place; and although the tide of opposition runs very high, they still are

holding fast their confidence, and we trust they will not be ashamed before Him, at His coming. As a general thing, they can testify by their sweet experience, "If ye know these things happy are ye, if ye do them." O that all the children of God might realize the inexpressible delight there is, in "following the Lamb whithersoever He goeth."

I feel like speaking words of strength and comfort to my fellow pilgrims bound for the New Jerusalem. Courage, dear friends, we are almost home—The port heavens in sight. Our weary feet will soon be planted on the blissful shores of peace, and love, and joy unutterable. O, glory, glory! If we continue faithful a little longer, we shall join the white-robed throng, in ascribing "Salvation to our God which sitteth on the throne and unto the Lamb."

Your sister, in patient waiting.

AMELIA CURTIS.

LINES.

He'll soon appear. Ye weary waiting souls,
LIFT UP YOUR HEADS WITH JOY. Behold—above,
Around, beneath, tokens of His approach.
What means that darkened sun; that crimson moon?
Our earth with showers of meteors strowed?
Those pillars bright of vapor, fire and smoke?
The troubled sea, the quaking earth, the fell
Tornado? The sore distress of nations,
And fearful looking for the things to come?
As the blossom on the vine and fig-tree tell
The kindly summer near?

Yes; He will come—

His chosen heritage—His own loved Church—
The purchase of his blood—He will not longer
Leave in this cold world, to scorn, contempt,
And Persecution's rage. The crowns, the harps,
The blood-washed robes, for us are fast preparing.
Soon shall our hands bear palms of victory:
And soon our lips shall shout, WORTHY THE LAMB,
On yonder plains of bliss, unclouded
And Eternal.

O, thou blessed Lord! chiefest

Among ten thousand—Thou brightest, loveliest
One, in whom our hearts all center, hasten
Thy glorious Advent. Our souls are on the wing
To welcome Thee. Thy joy unspeakable
For us to know Thy reign will soon commence.
We long to see Satan, that dread usurper,
Hurled from Thy rightful seat, to his own place;
And God's blest seal of RESTITUTION set,
Upon this earth, now groaning with the curse
Of sin. COME QUICKLY LORD, EVEN SO, AMEN!
Second Advent. A.

THE DAY-STAR.

CINCINNATI, OCTOBER 18, 1845.

The double number was not published this week, because there was not sufficient funds on hand to pay for it, till it was too late to get it out. Should time continue, a double number will be issued again next week.

THE JUBILEE TRUMPET.

Lev. 25: 8-10; "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet [loud of sound, margin.] of the the Jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the Fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: It shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

A promise was made to Abraham, the chosen of God, of an inheritance in Canaan that should

be perpetual—last for ever. It was not merely to vest in his seed, after his decease, but, "I will give unto thee, and to thy seed after thee" all the land of Canaan," &c.

The literal land of Canaan Abraham never possessed. The Canaan included in the Covenant, he never saw; nor has he yet had so much of it as to set his foot on.

Proof. "The God of glory appeared unto our Father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee, out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans and dwelt in Charran, and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: Yet he promised that he would give it to him for a possession, and to his seed after him, when, as yet he had no child." Acts 7: 2-5.

In view of this promise made to Abraham, Stephen (immediately following the above quoted language) goes on to say, that his seed were to sojourn in a strange land and be entreated evil 400 years, and that it was still after that that they were to come into possession of the promised inheritance. (ver. 7.) And he gave to Abraham (not the promised land in the days of his flesh, but) the covenant of circumcision. In the room of the children of Israel dwelling safely in the land of Canaan at that time, as was promised in the covenant, he goes on to speak of their afflictions, and of the manner in which God raised up Moses, who delivered them from the hand of Pharaoh, and that this Moses, whom they acknowledged to be a prophet, spoke of Christ being raised up to instruct his people, and finally to lead them into the inheritance promised to Abraham—when the promise would be fulfilled "unto thee will I give it" as well as his seed after him. Before that covenant is completed, Abraham and all the faithful must have a resurrection, and every enemy of God must be destroyed out of the land promised to him, so that he can dwell safely.

That his seed had not entered upon the privileges of that Covenant, in the days of Caleb and Joshua, after they had come out of Egypt and crossed Jordan, into the promised land, is proved from Heb. 11.

"By faith he [Moses] forsook Egypt, not fearing the wrath of the King: for he endured, seeing Him who is invisible;" (ver. 27); "He had respect unto the recompense of reward;" (ver. 26); and Abraham "looked for a city which hath foundations, whose builder and Maker is God;" (ver. 10.) It was only by faith, that the walls of Jericho fell down: And this was after they had entered Canaan, but not in fulfillment of the promise to Abraham, for these all died in faith (from Abel, to Samuel and all the prophets) not having received the promises, (made to Abraham) but having seen them afar off, were persuaded of them, and confessed that they were strangers and pilgrims on the earth" (ver. 13.) looking for the fulfillment of those promises, the other side of the Resurrection. (ver. 35.)

In the chapter from which the quotation is made at the head of this article, directions are given for entering the promised land. A trumpet was to sound proclaiming deliverance, and that at a set time.

We have the evidence that the whole operation of journeying to, and entering upon the land of Canaan, was by faith in something, and of course,

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREINTO YE DO WILL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY COME, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK,
Printer.

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THE DAY-STAR

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TERMS OF THE PAPER.

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FOR THE "DAY-STAR."

THE BACKSLIDER'S LAMENT.

(THE SEVENTH MONTH.)

Suited to the occasion by an alteration of lines from the pen of Willis Gaylord Clark.

Thou solemn month! I hear thy voice,
It tells my soul of other days,
When but to meet was to rejoice,
With those who loved the Prophet's ways.
Oh, visions bright! Oh, blessed hours!
Where are their living raptures now?
I ask my spirit, a wearied power,
When did those holy joys, and how?

I look to nature, and behold
My life's dim emblems, rustling round,
In hues of crimson and of gold—
The year's dead honors on the ground;
And sighing with the winds I feel,
While their low pinnions murmur by,
How much their sweeping tones reveal
Of life and human destiny.

When spring, to some, so brightly shone,
Because the Paschal Lamb was slain;
O, then the Savior's melting tone,
Moved this aching heart again.
'Mid busy cares, in summer's heat,
In spite of worldly plans I laid,
I felt that adverse winds would beat—
In storm o'er mountain, glen, and glade.

When hopes of heaven revived anew—
Sweet as the pilgrim's holy rest:
All transient now, but then were true,—
No longer cheer my aching breast:
They form around my head a wreath,
Which (most unwelcome) closely twine;
Till grief's hot sighs around it breathe,
And pleasure's cup its sweets resign.

Alas! Time and Death, and care,
What gloom about my way they bring?
Like clouds in autumn's gusty air,—
The SEVENTH MONTH can not be spring!
The dreams of each successive hour,
More deeply baid in care and pride,
At last like withered leaves appear,
And sleep in darkness by my side.

E

Letter from Sister Willard.

Oscego, Ind., Oct. 9, 1845.

BELOVED BROTHER:

In reading some of your late trials, especially in the Star of Sept. 6th, I have felt a great desire, if possible, to speak a word of comfort. The following words, Mal. 3: 16, 17, have been so sweet to me in view of writing to you: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it—and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make

up my jewels; and I will spare them, as a man spareth his own son that serveth him." How precious these words! and how full of comfort to the dear children of God. And especially to my Brother, who has spoken so "often" to the edification and comfort of those who "fear the Lord." May we all in this hour of trial, follow your worthy example, to cease from "man" and cry "Worthy is the Lamb [and he alone] that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing. And O may we honour him, by exhibiting his spirit; remembering that it is written, "If any man have not the spirit of Christ, he is none of his." Let us learn of him who was "meek and lowly in heart," "who, when he was reviled, reviled not again," and thus day by day find rest to our souls.

I was delighted with your views on the "day of the Lord;" also with Bro. Thayer's exposition of the watches. "The path of the just is as the shining light, which shines more and more unto the perfect day."

I am unwavering in my belief that God is fulfilling his word by the little remnant who are willing to DO his commandments that they may have right to the tree of life, and enter in through the gates into the city. Yes, my Brother, as soon would I doubt that God led his ancient people by a pillar of cloud by day, and a pillar of fire by night, and that they came up from the swellings of Jordan into the promised land, as to doubt that He is leading those who by obeying his word, and that alone, are like the Apostles, made a spectacle unto the world, and to angels, and to men; who are fools for Christ's sake, and despised; And labour, working with their own hands; being reviled they bless, being persecuted they suffer it; being defamed they entreat, and are made as the filth of the earth, and the off-scouring of all things unto this day. I glory if I am counted worthy to be esteemed no more than was the incarnate Lord of life and glory. He was despised and rejected of men; a man of sorrows and acquainted with grief. He was esteemed stricken, smitten of God, and afflicted, just as the true Israel have been in all ages, by this devoted world. It is enough for the servant that he is as his Lord. Let us rejoice, and leap for joy, that we have such tokens of his love being set upon us.

I love to obey the injunction to ancient Israel, by remembering all the way in which the Lord our God hath led us.

I love to think of the joy and peace which filled my soul in '43, when I first fully believed my Lord was soon coming. I love to think of His goodness in preserving the little faith I then had to see the tarrying time. I love to think of the glorious freedom given to my soul by the Midnight Cry, sounded here by our faithful Bro. Chaplin. And then of the "voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues." Then I love to think of the waiting, watching, praying time, until the light centered upon the passover, which I now believe was the third watch, or cock-crowing; Mark 13: 35.

With thankfulness do I remember the yielding up of my self afresh to God to do his will and not my own, when I felt it my duty to offer the chilling prayer, "Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." I love to think of the relief of soul which I felt in pleading that the sleeping saints might come forth, and be caught up with those who are alive and remain at the coming of the Lord. O yes! and I love also to think of the pride subduing example of our blessed Lord and Master in washing his disciples feet, and of the perfect rapture of joy which I felt in doing it. Then of the salutation enjoined by the Apostles.

After this, these words of Jesus were inexpressibly sweet to me, "When ye have done all, say, we are unprofitable servants, we have done that which is our duty to do." Again, I love to think of that part of the narrow path, where I had to resolve every thing into this question of Abraham's, "Shall not the Judge of all the earth do right! In view of the tie-severing sermon delivered by our beloved Bro. Cook, on the "Dispensation of the fullness of times," I fully believe that the Doctrine of the Bible on that subject, is given in that discourse, and by the help of the Lord I can cheerfully say, "Thy will be done."

The next step on my ascent to mount Zion, on which I love to reflect, was taught me by a slight illness, during which Jas. 5: 14, was brought vividly, and irresistibly to my consideration: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." My desire to obey at this time was intense, but my proud heart resisted, and it was not until the second attack of sickness, that I proved in this also that "to obey is better than sacrifice, and to hearken than the fat of rams."

I have had the painful pleasure of waiting upon our dear Bro. and Sister Cook through a short but severe illness, from which they have just recovered, and am now enjoying the great favor of their Jesus-like sympathy, and kind offices, around the sick bed of my husband. It was truly soul-cheering to be by the bed-side of these self-sacrificing servants of my Master. To witness their unshaken confidence in God in the most trying circumstances, and to hear the most precious promises from their lips; I could only think of Zacharias, when he wrote, "His name is John," and of Elizabeth when she "was filled with the Holy Ghost."

We are much pleased with Bro. Crozier's article on the seven last plagues, in the "Hope within the Veil." May our dear Bro. and Sister who give this little sheet to the household be abundantly rewarded for their work of faith and labour of love. I hope to have the reading of it, until the consummation of our hope. I am anxious to see something from Sister Minor and Bro. Hersey. Let us not become weary in well-doing, knowing that we shall reap if we faint not. Please accept the enclosed from my sick husband, with his fervent prayer, "Come Lord, Jesus, come quickly."

Yours, hoping to see Jesus this morning watch.
"Amen, even so, come Lord Jesus."

F. S. WILLARD.

While the witnesses that have faithfully declared the commandment, "Behold, thy God Reigneth," seem to be fainting in the East, the faith of believers that Christ has taken his Kingdom, is greatly increasing in the West. O that God would give us grace, faithfully to perform the work allotted to us in his prophetic word!

It will be seen from the recent lists of receipts that the paper cannot be issued longer in its double form, without more prompt and efficient aid. I do, however, most devoutly pray to be free from all anxiety in this matter, only to do my Heavenly Father's will. Our work is most undoubtedly, rapidly drawing to a close.

The communications of brethren D. W. Perry, and S. Pratt, were too late for this number. Bro. Pratt's bundle is forwarded according to directions.

A letter from Bro. Burlingham, dated Boston, Mass., Oct. 10th, suggests that, should time continue, some one of the lecturers will be this way soon.

SIGNS OF THE TIMES.

Such is the state of things among the nations of the earth—so manifest is the evidence of their gathering to the "Great Battle of God Almighty," that, not only the so called *ultraist*, who, "according to promise, looks for a new heaven, and a new earth, wherein dwelleth righteousness," perceives it with an unclouded vision; but those who no more regard the prophecies marking the present, as the *last time*, than *Nabulam's* ass did, see, and in spite of their dumb and beastly infidelity, are compelled to speak! The following reflections of the editor of the "New York Herald," upon the last Foreign news, are illustrative of this fact.

RELIGIOUS MOVEMENTS OF THE AGE.

The journals received by the last steamship are full of intelligence, discussion, and speculation, relative to the extraordinary new movements affecting the religious and social institutions of the continent of Europe, which now occupy so much of public attention. A great revolution in popular opinion is sweeping over Germany, Prussia, France, Italy, and England itself. All Christendom appears to be agitated and convulsed, and a movement has fairly commenced which is destined to lead to the grandest results. A new reformation, in fact, is in progress. But mixed up with the onward movement, is a host of strange, ultra, wild, and contending influences, which give to it a character of novel and extraordinary interest.

A general reaction appears to have taken place throughout Continental Europe against the ecclesiastical despotisms to which the people have been subjected. The religionists have divided into two great parties—one clinging to the old systems, the ancient traditions and venerable forms of "the church"—the other spurning long recognized authority, rejecting the antiquated belief in the legends of the past, and boldly demanding for all, the right of private judgment in matters of faith. The battle between these conflicting parties has not been confined, as our readers must be aware, to a mere warfare of opinion. It has produced physical collision—civil commotion—the shedding of blood—and the shaking of civil dynasties. In Germany the "new reformation," as it is called, is proceeding with a degree of tumult and violence, that threaten terrible consequences. In Prussia, the "orthodox" and "movement" parties, are daily exhibiting greater asperity of feeling, and the King has been forced into a policy, which, will probably, lead speedily to a decisive, and it may be bloody conflict between the two opposing forces. Switzerland has already been the scene of civil war. In Italy and France, the same antagonism of opinion on religious matters exists. Even in Great Britain, we see the same elements of revolution at work. The war upon the established system of religion is waged with greater violence and bitterness than ever. Meanwhile, the philosophers, infidels, rationalists, socialists, all sorts of reformers, are busy—wild and visionary theories announce on all hands their extravagant and ultra notions—the foundations of popular opinion on religion, society, government, every thing appears to be moved—change, transition, revolution, appear every where to be the order of the day. Here, in the United States, we perceive the same extraordinary revolutionary movement. On all hands men are calling out, as in the days of the prophet of old—"Who will show us some new thing?" The old sects are split up and divided into fragments. All the churches are torn and distracted by internal difficulties and quarrels.

What does all this mean? What do these strange signs of the times portend? We believe

that all this tumult—all this agitation of the churches—all this wildness and extravagance of opinion—betoken the advent of a better era in the history of mankind—the approach of the latter day of more perfect light and liberty. The human mind has been thoroughly awakened from the slumber of ages. The Reformation of Martin Luther was the beginning of a new era in the fortunes of the human race. We are now on the verge of another great epoch. Men are gradually emancipating themselves from the bondage of antiquated error. The seeds of civil and religious liberty, some two centuries ago, and over which in many parts of Europe, the cold and wintry blasts of by-gone ages had swept, all but killing them, now begin to spring forth. Republicanism has taken firm root in the popular mind. The grain of mustard seed has lived and flourished till it has grown into a mighty tree, its roots stretching far and wide over a vast continent, and its leaves—may we not without profanity say! for the healing of all nations. The church, as well as the state—religious formularies and religious creeds as well as politics, begin to experience the influence of the newly-created but gigantic power of human liberty. Hence these religious agitations, which now convulse Christendom to its centre. By and by, however, the din and tumult of the conflict will cease—right will every where triumph over wrong—reason and common sense will take the place of superstition and implicit faith—and humanity, freed alike from religious and civil despotisms, will go forth to new fields of conquest and triumph, wider and more glorious than poet or philosopher has ever yet imagined.

Letter From Bro. Enmons.

Boston, Mass., 10th Month, 10th, 1845.

DEAR BRO. JACOB:—

I sit down to write a few lines to thee, to give some account of God's dealings with my poor soul and body. If a small space in your paper could be spared, I should be highly gratified to have them seen by the "Little Flock," scattered abroad, to whom I send this epistle, greeting—

I must confess, I am at a loss where to begin, or where to end, of rehearsing over the righteous acts of the Lord, but must say with David, "The Lord hath raised me up out of an horrible pit and put a NEW SONG in my mouth." Therefore I will begin with saying a few words about the blessed SABBATH of the Lord! I am a wonder to myself, when I think where I have been for more than 70 years past, and have not discovered, or if discovered, have not (till a few weeks past) obeyed the holy command of the Lord, to "remember the SABBATH DAY." Tell the "little children" abroad, I feel as in a new world since I plunged in among them, to sink or swim with those who (like Christ our Master) have no reputation among men. Tell the little children in this part of the Zion of God, we are held up a spectacle of reproach, by saint and sinner, in public and private, for daring to come out and obey the command of God and his dear Son.

I wish to say a word about '43: Just before it went out, a mighty gathering of the Advent children was then seen waiting with warm hearts to see the return of our dear Lord! but no sooner had this period gone by than a dreadful chill came over the minds of many, and an unbelieving world was glad of it; and some went back to the darkness they came out of,—two are on my mind, one was a sister who, by nature, having a very easy gift of communication, could set a whole meeting on a rapture of the soon coming of our Lord. I met her in the street afterwards, and am sorry to say it, her dress was altered, her head was decorated with those artificial flowers which girls of fashion wear, and her speech about Christ's coming was, she knew nothing about it, but appeared absolutely in total darkness, after all the light she had had! This is no food for us, so I will drop it.

Perhaps my writing may be somewhat zig-zag, or round about. I will return to the above beautiful subject of the *Holy Sabbath*. Our little band in Boston generally on the Sabbath is

chock-full, and a number has come in to the land of keeping the day holy since I have come among them. And could you, dear Bro. Jacob, have been present to hear some of their testimonies, your heart would have leaped for joy. Some have declared that \$50 dollars would not be accepted for the 7th day to work: Indeed a lady has taken the hands of every brother and sister on this blessed day. Is there no hope of seeing thee, brother, this way? If you should journey any thing near us, do wane your course a little further and come and see us, and the little band at Roxbury and Randolph, if we are not in the Kingdom before.

Do not, dear brother, think I am going to close my epistle till I have said something about the commands of our blessed Jesus. For you know that he said, "If ye know these things happy are ye if ye do them." After supper he lay by his garments (it is probable he wore a mantle or cloak, and the seamless coat that the pious women wove for him) and took a towel and girded himself, and poured water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded. Blessed command of Jesus! [I could wish it could be performed by the saints only.] but we have shined when strangers were present. Was I convinced me, was reading the last chapter of Matthew and last verse.

As for trials, they are of small moment, while our hearts are burning with a longing desire to see Jesus very soon! yet we are not free from them. Some of our dear brethren and sisters are grieved in tender parts, by unholy wives and unholy husbands. Yet the Kingdom! the Kingdom, and the Son of David to reign on the throne in the New Earth cheers our souls! We have of late been a little frightened by the appearance of anti-Christ among us, and he has taken off 1 or 3 of the children, by which we know it is the last time! We have however, been much comforted and refreshed by the coming of our dear brethren Turner, and Winney and others, which has greatly cheered us.

I spoke a little back of '43, and did not finish—I love the mention of it. We then, it is true, were disappointed; but a holy calm still clings to the hearts of the true children. We did not then see the midnight Cry, (not crying,) nor the tarrying time, morning watch, &c. &c., which were connected with it. Dear children, the time is almost out when Jesus will come! God is a true time-keeper—the world has lied about time and has given out, "every vision falleth," but this is false. Daniel's vision of the 2300 prophetic days will not fail. When the hour comes, and for Gabriel to sound the trumpet, and the hand of time has reached God's hour, it will stop ticking for ever; then the dead saints will arise and the living ones be changed.

I will say one word about the 10th day of the 7th month movement. We all received a blessing on that memorable day! I had then made my sacrifices, and did really believe the Lord would then come: But he did not then appear, and the world laughed at us, and was glad of it. Some went one way, some another. Time, has made the trouble in the churches; but the children would (to the best of their judgment) hold on to time. It is certain we are on the eve of time, and the midnight cry has passed, and we are in the morning watch.

The mistakes of the dear children in various periods past, has nothing to do with Father's time; and even should not our Lord appear this month as we earnestly long for, who among us would go back to Egypt again? I would not for one, but will wait till the 4th watch is out, and then he will come!

I will mention my experience on the 10th day movement.—I waited all Tuesday and dear Jesus did not come;—I waited all the forenoon of Wednesday, and was well in body as I ever was, but after 12 o'clock I began to feel faint, and before dark I needed some one to help me up to my chamber, as my natural strength was leaving me very fast, and I lay prostrate for 2 days without any pain—sick with disappointment—then all my strength returned suddenly. Blessed be God.

I mentioned above, I did not know where to begin, nor to end rehearsing over the righteous

of the Lord. So I must drop my pen, after writing, I have two or three more subjects to write on—which, if time continues, I should like to scroll over.

We are not capacitated to bear what some of the children sometimes pray for, that God would bless us with all his fulness! Tell the little children to pray not so, but a measure of it: For a few flashes of his divine glory would crack this earthen vessel we live in. We must wait till we are in the New Earth before we can bear the immortal, the eternal, the everlasting glory which will beam forth from our Father's face, and from the shining face of our dear Jesus. Amen, Amen so. Amen!

HENRY EMMONS.

Letter From Bro. Miller.

York, Ohio Oct. 8th 1845

DEAR BRO. JACOBS:—

I feel desirous of reading your paper, "The Day Star" but am unable to pay you for it. I write this to request you, if the Lord enables you send it to those who are not able to assist you, send it to me. I have occasionally seen a number of the "Star" and have a wish to read it regularly. I think you are in error in considering the coming of the Bridegroom, in the Parable of Mat. 25: 10, to be any thing different from the usual appearing of our Saviour. I have never been able to get evidence of its being otherwise; and I have regarded you an honest enquirer after truth, and hope to derive profit from your paper. I should be favored with the perusal of it.

May the Lord lead us into all truth, and give us much of that spirit of meekness, forbearance, and love, that belongs to the children of God. We have much distrust of our own wisdom, and much confidence in the promise of God to give wisdom to those that ask of Him.

Yours, in hope of speedy deliverance.

EPHRAIM MILLER.

Letter from Bro. Hoyt.

Griggsville, Ill., Oct. 5, 1845.

MY DEAR BROTHER IN CHRIST:—

Permit a trembling hand to address a few lines to you; and although a stranger in the flesh, yet knowing your steadfastness in Christ, I presume to call you Brother. I have admired the meekness and forbearance, yet the steadfastness that has been manifested in the editorials of the "Day Star." And now through the medium of that paper, permit me to throw out a few thoughts, such as they may be, to the Advent brethren and sisters.

I have been an intense observer of the Advent movement for some 5 years past, and if I have received no instruction and benefit during that time, it is because I have been a very dull scholar, but circumstances at this time will not allow me to particularize; but I do rejoice in one thing, and that is what leads me out at this time,—it is, an indication of Providence that the power of the Holy people having been sufficiently scattered, they are about to be concentrated; Blessed God is it when I will, in very deed, lift up my head and voice, for I may know that my redemption is at hand. I see some indications of this in some communications recently in the "Star"—for instance, Bro. Pickands, at the close of the Conference: the substance of that article has been my prevailing opinion for some time.—It seems to me to be a sort of medium point, some where about which, all Adventists are to come,—not that I would set myself up as a standard to bring others to,—no, no; let the Word be the standard. Had I apprehend, my christian friends, that this very autumn will bring one of two things, if it does not bring redemption itself, it will bring something that will give us an additional assurance of it soon,—it will concentrate that scattered power. And if I could be in any measure instrumental in effecting this, it would be the joy of my heart; for I have been heart sick, in view of the division and hardness that has been manifest for some months past; and the only way to account for it in my mind, is in Dan. 12: 7. I have supposed its fulfillment was found in the in-

numerable sectarian opinions that have been increasing for 40 years past. Ah, little did I think 3 yrs ago, that that united band of Advent believers were to be the ones to fulfil that divine declaration: Thus we see how the Lord leads us on in a way that we knew not, and opens to us the scriptures;—and thus may He continue to do, is the daily prayer of one that loves the throne of grace.

Something has been said recently of the watches, an important item of scripture indeed; the question only is, When is the 1st, 2d, 3d and 4th watch? I will just say what my mind has been in regard to it. I have supposed the 1st, or evening watch to be the beginning of '43; the 2d, the autumn of '44; the 3d, this autumn. The reasons for this can not be given in this communication, and I hope it may be unnecessary to ever give them, for there has been much evidence recently given, that this fall may be the closing period; and if so, certainly I will say Amen! for I don't want my own opinion because it is my opinion, but I want God's truth, and I want the whole Truth, and want nothing but Truth: That is what I have sought for and most earnestly prayed for—and all praise be to His name, I trust He has, in some good measure, granted my request. For the present, I can only close and say, Come Lord Jesus. Amen and Amen.

Z. W. HOYT.

Letter from Bro. Purdy.

Middlebury, Ohio, Sept. 30, 1845.

DEAR BRO. JACOBS:—

Will you give us your views respecting the antitype of the scape goat?—*Spiritualism* is already making some inroads upon us in this section. It ought to be met and put down with the word of God. I will suggest to you that the blood of Christ which was shed for the remission of sins, was the seed of Abraham, and as that blood no longer courses in his veins, his relationship to the literal seed is dissolved: he now lives by the spirit of God. Thus that blood has gone to the land of forgetfulness, as typified by the scape goat. I will give you the following passages to examine, Gen. 9: 4, Lev. 19: 26, Lev. 17: 11—14, Deut. 12: 23, Heb. 9: 20 & 22, Acts 20: 28, 1 Pet. 1: 2 & 19, Col. 1: 14 & 20, Rev. 5: 9, Eph. 1: 7. He now lives by the Spirit—Rev. 1: 18, Rom. 6: 9—10, 1st Thes. 1: 10.

F. PURDY.

The above letter is published that others may examine the subject therein presented; as I have not had time myself, to do it justice. Ed.

Letter from Bro. Eldred.

Climax Prairie, Mich., Sept. 26, 1845.

DEAR BRO. JACOBS:—

Sir:—A few days since, I came across one of your papers, (to wit,) "The Day Star," and was much pleased with it. I have been a reader of the Herald and Voice of Truth; and being anxious to arrive at truth, and to make the Bible my study and guide;—To aid me in so doing, will you please to send me your paper. Enclosed you will find one dollar. Please to place my name on your list, and oblige

Yours,

DANIEL B. ELDRED.

Extract of a Letter from Sister Travis.

Boston, Oct. 7th, 1845.

DEAR BRO. JACOBS:—

After receiving so many numbers of the "Star" for so small a sum, I felt as though it would be right to send you a little more of the means that my Heavenly Father has allowed me. I trust (though a poor despised outcast here) that I have a home in Glory, when the King comes; and through rich grace, I expect then to inherit that Home. I believe with all my heart, He will soon come; and then all who are faithful, and endure to the end, will be gathered to the Marriage Supper of the Lamb.

It is a time of trial with us here in Boston, but

we are expecting to be free in a little while from this, to join the song of triumph, with all the blood-washed throng; and then we shall be free indeed. O, Praise the Lord! How glorious will be the rest, the saints will then enjoy.

The last time is closing, and Jesus will come: O Yes, those who endure to the end will soon see the King in his beauty; and this very month, I believe, will prove who are the faithful ones, that God will accept, through the righteousness of Christ. I thank and praise the Lord that He has been, thus far, my helper, and I will trust Him still, and go onward. Oh my soul, obey his voice, and do all that he requires, with an eye single to his glory.

Your sister, waiting for the King, when he shall return from the wedding.

ELIZA E. TRAVIS.

Letter from Bro. Lewis.

Cincinnati, Oct. 12, 1845.

BRO. JACOBS:—

Having desired for some time to say a few words through your paper to those who have become strangers and pilgrims on the earth; I have hitherto delayed in consequence of indisposition: But now embracing the opportunity, I write under a sense of duty to do something, while time is continued, by way of comfort, and to stir up the pure minds of God's people by way of remembrance, and to provoke them unto love and good works, for so an abundant entrance shall be ministered unto us, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

My object in writing, at the present time, is, through fear and trembling, that the little flock that came out of Babylon—now daily declining, should become reduced much more. Should time continue much longer, a little child could indeed write them. But the elect will obtain, while the rest will be blinded. I have looked over the last paper from Portland, called the "Hope Within the Veil," but finding nothing cheering in it, I was constrained to lay it aside. They seem to carry the idea that they have labored under a great error for some time, and have just got hold of the truth about the "shut door," &c. Poor souls! Who hath bewitched them? They did run well for a season. Who hath hindered them? There are some scriptures that are complex, and hard to be understood; which many wrest to their own destruction, as says the apostle Peter. Some of those scriptures are found in the 24th and 25th chapters of Matthew; which when carefully examined, it will be seen that it is prophecy till Christ comes in the clouds of heaven, to put an end to earthly governments, and destroy the wicked and the works of wicked men. Some will say that this is done immediately at the end of the Gospel dispensation; but not so: That end has come. On this subject God has spoken, and who dare contradict Him. Let God be true, and every man a liar: See Ezek. 7: 6, 7; Isa. 29: 11, 12, and parallel texts. This is the work that God designed to do in the year that he would cause the wisdom of the wise men to perish, and the understanding of their prudent men to be hid. (Isa. 29: 13, 14.) This is the time of Jacob's trouble, but the Lord will deliver him out of it, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17: 31; Rev. 19: 11; "The Lord gave the word, and great was the company of them that published it." What word is this? Pronouncing sentence of condemnation upon every one that will not believe in the proclamation, "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." "Thy people shall be willing in the day of thy power"—"In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." Rom 2: 16. What day is this! The last day—the day when, "The words that I speak (as says Jesus) shall judge you in the last day. When is this accomplished? It was accomplished for the world, and the rejecters of God's truth, in 1843, ending in the autumn of 1844, at the mar-

riage of the Lamb, when he arose to shake terribly the earth; and when we are required to cease from man, whose breath is in his nostrils. See Isa. 2: "Behold," (says James 5: 9): "the Judge standeth before the door"—ready to bless you. Most certainly "the door is shut" after him. On the 10th day of the 7th month, the Priest always entered into the Holy of Holies, and after making an atonement, came out on the same day and blessed the people. This type had its complete fulfilment, or antitype, last fall. On the 15th day of the same month, all Israel appeared before the Lord. This type has not yet had its fulfilment, but Christ, our Great High Priest, will fulfil every part and particle of the Law, for thus He came, "to fill all things."

"There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversary;" and consequently there are no more offerings for sinners. The gospel dispensation is ended. So far as the salvation of sinners is concerned, it would seem that the Judge has decided their case. And their execution is now pending. Why then stand ye without, knocking, and saying, "Lord, Lord, open unto us!" Know ye not that the blood of Christ can not avail any longer, with the Father, for the world! Seeking mercy, by those whose condemnation is sealed, upon their very foreheads, only serves to provoke the Divine justice: For "when once the master of the house hath risen up and shut too the door, and ye begin to stand without and knock, saying, Lord, Lord, open unto us;" he will then say, "depart from me ye workers of iniquity, I never knew you." The reason is obvious—they "counted the blood of the covenant wherewith they were sanctified, an unholy thing, and done despite to the spirit of grace," by denying the hand of God in this matter, and pronouncing it all man's work:—this is done either by words, or actions.

"He entered in once, to the Holy place, having obtained eternal redemption for us—never to come out till the time of cleansing the sanctuary; which work of cleansing, justifying, or absolving, was accomplished on the 10th day of the seventh month, 1844, once for all, by that blood of sprinkling that speaketh better things than the blood of Abel.

"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth," &c. "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sin."

If "the Judge standeth before the door," it must be the door of the "tabernacle of the testimony, which is in heaven"—his children being a component part of this, let them take heed. Did any one tell you that your work with the world was done last autumn? Or had you other evidence? Undoubtedly you felt conscious of this truth, as the cloud overshadowed the tabernacle of the testimony. There has not been such a display of light since that time, on the same subject, nor shall we again see it. Nor is it again needed, in that respect, for the work then accomplished is never to be done again. Now look at the following passages:

Joel 2: 1, Isa. 36: 2, Mat. 25: 1, Psal. 45: 14, Rev. 19: 7, Num. 10: 5, 6, Lev. 23: 24, 1 Cor. 14: 8.

"The secret of the Lord is with them that fear him, and he will show them his covenant. By a close examination of this subject, you will be able to realize the ground upon which you stand. Though with fear and trembling, take fresh courage, march on and take the kingdom. "The kingdom of heaven suffereth violence, and the violent take it by force." We must, dear brethren, through much tribulation, enter into the kingdom of God. "Like as a woman with child, draweth near the time of her deliverance, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child—we have been in pain: We have, as it were, brought forth wind: We have not wrought

any deliverance in the earth, neither have the inhabitants of the world fallen." Isa. 26: 17, 18.

Relative to the 2300 days, look at 1 Pet. 1: 12, (so far as cleansing the sanctuary is concerned); also Isa. 9: 6, 7, John 1: 18, 13-26, Dan. 9: 17, Isa. 1: 25.

Lift up your heads ye saints of the most High, for your redemption draweth near. A few more days of trial, and your winter will be over. "Then shall appear the sign of the Son of Man in heaven, (The Resurrection) then shall all the tribes of the earth mourn." Then will the shame of our nakedness appear if we are not right, as some say. I think we have sufficient testimony to bear us up in the day of God Almighty. Even so, come Lord Jesus, and come quickly.

The sign will make its appearance about the 23d of the present month. The Lord will visit you! Let us be ready, and purify ourselves by obeying the truth. Then will the wicked know their doom, and be ashamed of their own wickedness and scorn.

I remain your brother and companion in travail, looking for that blessed hope, and the glorious appearing of the Great God, and our Savior Jesus Christ. Amen.

JOHN F. LEWIS.

The above letter is from a colored brother, who presents it under a solemn sense of duty, at this time. Some of the doctrines therein contained, are peculiar to himself. Ed.

THE DAY-STAR.

CINCINNATI, OCTOBER 25, 1845.

THE JUBILEE TRUMPET.

[CONCLUDED.]

Inasmuch as no clear proof exists that the Jubilee Trumpet was ever sounded in Palestine, in accordance with the Law of the Jubilee; and the Patriarchs and Prophets, according to Paul's testimony, looked for their deliverance in a "better resurrection"—to be preceded by a trumpet of warning, and proclamation of liberty; I will pursue, a little further, the testimony of the Old and New Testament writers on this point.

"Blow ye the cornet in Gibeath, and the trumpet in Ramah; cry aloud at Bethaven, after thee, O Benjamin." Hosea 5: 8.

If the application of this text, to the last times is thought to be far-fetched, I am not alone in my views upon the subject. The following chapter gives the results of this trumpet of alarm.

"Come and let us return unto the Lord: For He hath torn and he will heal us; He hath smitten, and he will bind us up. After two days he will revive us: In the third day he will raise us up, and we shall live in his sight." Hosea 6: 1, 2.

It seems to me, there is no sufficient reason for understanding these days to be any thing more than prophetic ones,—though Bro. Miller, in his exposition, has very properly considered the doctrine of the resurrection presented in this text.

"Blow ye the trumpet in Zion, and sound an alarm in my Holy mountain: Let all the inhabitants of the land tremble: for the Day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

This language is in perfect keeping with that in Rev. 11: 15-18, showing that the trumpet here mentioned, is the seventh Trumpet—that it gives the alarm, and precedes the opening of "the day of the Lord," or heralds its speedy approach. This is more particularly shown in verses 15-17, where the sounding continues beyond the disappointed expectations of God's people, and the scoffing inquiry of, "Where is their God?"

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanc-

tify the congregation, assemble the elders, gather the children, and those that suck the breasts; Let the Bridegroom go forth of his chamber, and the Bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach: that the heathen should rule over them: Wherefore should they say among the people, Where is their God?"

Although the entire Gospel days are embraced in this chapter, as referred to by Peter, Acts 2: 17-20. Yet who ever doubted that the commemoration of those days are also embraced! And Peter does not claim that the pouring out of God's Spirit, and the prophecy of the sons and daughters in his day, was preceded by the trumpet spoken of by Joel!—That trumpet was to proclaim "the day of the Lord" "the day of wrath," which day Peter knew to be far in the future, and to be preceded by the scoffers' inquiry, "Where is the promise of his coming?" 2 Pet. 3: 2-4.

"Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 6, 7.

This is comforting to the people of God:—They know that the last trump in the series, has begun to sound; and, as already explained by Joel, that it has continued past two important items in the history of the deliverance of his people, viz: The alarm and trembling of the inhabitants of the land, and the disappointed expectations of God's people.

"That day is a day of wrath, a day of trouble and distress, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers, and I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1: 15, 17.

The connected chain of judgments, that issues in "a speedy ridance of all them that dwell in the land," is heralded by the trumpet of alarm.

"Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render unto you double. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them: and they shall devour and subdue with sling-stones: and they shall drink, and make a noise as through wine; and they shall be filled like bowels, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids." Zech. 9: 12-17.

How beautifully is the mission of Christ laid down in this chapter! To give force to his own teachings, as well as the teachings of the Prophet, relative to his Glorious Second Advent, the character, and manner of the first Advent is presented in the 9th verse, as the meek and "lowly, and riding upon an ass, and upon a colt, the foal of an ass." Then follows the triumph of his kingly reign, heralded, as in the other accounts, by the sound of a trumpet.

We will now, briefly, trace the chronology of this trumpet of alarm, and gathering, in the book

of Revelation. Let it be remembered that this book is the book of Revelation, or manifestation of Jesus Christ. This is the great theme upon which it treats. See ch. 1: ver. 1. All will admit that the events and messages, connected with that revelation, are therein presented.

"I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet." ch. 1: 10.

John was, by the Spirit, carried forward, into "the Lord's day"—the day of gathering his people, and placed in the midst of its grand, and awfully sublime developments. The idea seems to be conveyed, in hearing behind him, the voice as of a trumpet, that its sound was at, or before, the opening of that "day of the Lord," or "Lord's day"—thus harmonizing with the testimony of the prophets. This revelation being given to the seven churches, the character of those churches are delineated with sufficient clearness to be distinguished from one another, as they successively come upon the stage and play their part in the great drama. When they have filled up the prediction, and the last in the series has completed its work with the world, then, the preparatory work of completing the great plan of Jehovah is described as being introduced with the voice "as of a trumpet."

"After this I looked, and behold, a door was opened in heaven: And the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: And behold a throne was set in heaven, & one sat on the Throne." Rev. 4: 1, 2.

As a matter of course, this must precede the gathering of God's people, for then all that over-time are seated with Christ in His Throne—so had all at that time, been gathered, more than we would have been seen on that throne. If nothing more were intended in this account than a representation of the immovable throne of the Father, why is it placed in direct connexion with the "Revelation of Jesus Christ?" Neither cavailing nor unbelief, can turn aside the force of this testimony:—It was a thing which "must be hereafter"—an evidence that the relation of Christ to His Father, and to his people, and the world, must be changed, before the gathering of God's elect—He, previously, being seated with his Father in His Throne, as a Mediator; but at the "voice as of a trumpet," assuming his kingly Throne. With this view of our Lord's entering upon the work of gathering and delivering his people, all is plain:—Every thing accords with the Revelation he has given us—the work will be consummated, as it has been carried forward, in a God-like manner. The following old texts, though considered by some as being worn threadbare, still remain clothed with beauty and grandeur.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psa. 2: 8, 9.

"The meek shall eat and be satisfied: They shall praise the Lord that seek him: Your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the Kingdom is the Lord's, and he is the Governor among the nations." Psa. 22: 26-28.

"He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. They that dwell in the wilderness shall bow be-

fore him; and his enemies shall lick the dust." Psa. 72: 8, 9.

"And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2: 44.

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his Kingdom, that which shall not be destroyed." Dan. 8: 13, 14.

"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." Psa. 110: 1, 2.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David. And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end." Luke 1: 32, 33.

All the efforts that have been put forth, to make it appear, that the events here described in connexion with the commencement of the reign of Christ, do not have their fulfillment in their first stages, before the personal appearing of Christ, and the resurrection of the saints, may have been perfectly satisfactory to those who are willing to take such articles on credit; but not so with those who can never be satisfied with any thing short of Divine testimony. When our Lord appears, it is not to rule, but to destroy his enemies. 2 Thes. 1: 7-9—It is not to judge, merely, but to "execute judgment." (Psa. 149; Jude 14: &c.) And the scenes of the judgment are ushered in with the trumpet of alarm, to the world, and (not immediate deliverance from the bondage of corruption, but) a proclamation of that deliverance to his people.

"And I beheld, & heard an angel flying through the midst of heaven, saying with a loud voice, Woe! Woe! Woe! to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!" Rev. 8: 13.

Did scenes of carnage and blood fulfill the first, and second of these Woes? The truth of this has formed an important link in the chain of God's providential chronology, that has brought us down to the opening scenes of the Third Woe. What parallel can the third Woe have, with the two preceding ones, if in the room of awful judgments, fire, and blood, a momentary and sudden end were to be put to these judgments, by an "everlasting destruction" of the wicked "from the presence of God, and the glory of his power"? In such case, there should be two Woes, and one destruction: But the revelation has set this matter at rest—leaving neither room for cavailing or unbelief.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Rev. 10: 7.

This trumpet is to sound at least 1000 years, which fact seems to me to be proved from a comparison of Rev. 11: 15-18, with Rev. 20: 4, 13, 14, and other texts. But that the dead are raised at the first moment of its sounding does not necessarily follow, from the following reasons: Suppose "the mystery of God," spoken of in ch. 10: 7, to embrace the resurrection. None claim

that the resurrection takes place before that mystery is finished, while some claim that the mystery, being that which was declared to the prophets, is finished first. In either case, the finishing of the mystery, is "in the days of the seventh angel"—in the beginning of his sounding. And though the saints live and reign with Christ a full thousand years, (ch. 20: 4,) and the trumpet also sounds all the "second death," or when the "thousand years are finished," I ask where the text is, which demands that the sounding of the trumpet, and the thousand years of living and reigning with Christ, should begin at the same point? We have already found abundant testimony that the trumpet is to herald the approach of the "day of the Lord" (or 1000 years); and in ch. 20: 5, the testimony is clear that the thousand years were finished before the rest of the dead lived, and after which they were destroyed. That some time is occupied in the destruction (after the thousand years have expired,) see ver. 7, 8. And when the 1000 years have expired, Satan shall be loosed out of his prison, and shall go out to deceive," &c. There is no necessity, however, of speculating, or cavilling here: it is only sufficient to show that there is nothing in the 20th chapter, disproving the idea of the sounding of the 7th trumpet before the Resurrection.

Those who claim that the commencement of the seventh trumpet is yet future, would have ch. 11: 15—read, "and the seventh angel sounded," and the dead were raised at the same moment in the twinkling of an eye, &c.,—rewarded, without any proclamation about the Kingdoms of this world becoming our Lord's, &c. It is claimed that 1 Cor. 15: 52, demands such a version of this passage in Revelation. But I ask wherein? Paul says "the trumpet shall sound, and the dead shall be raised"—the change is momentary, but to prove that the trumpet is so, would violate all Scripture testimony on that point. How beautiful is God's order of its sounding!

"And there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdom of Lord & of his Christ, [not the saints yet] and he shall reign forever."

The Great God saw to it that every obstacle should be removed out of the way, that these great voices should ring in God-like tones on the day of atonement in the autumn of 1844. That movement was without its parallel, since God gave birth to human voices! And what if the manner of taking the kingdom did not agree with our plans? That could not prevent the four and twenty elders bearing their testimony, when our disappointments came.

"And the four and twenty elders, which sat before God, on their seats, fell upon their faces, and worshipped God." The two witnesses, embracing the testimonies of the twelve Patriarchs, and twelve Apostles, at this point, fall before God: Those witnesses are described in this chapter; and Zechariah says of them, (ch. 4: 14.) "These are the two anointed ones, that stand by the Lord of the whole earth." Having fallen before God in solemn worship—their work about to close—with one united voice, they bear their last testimony. "We give thee thanks, O Lord God Almighty, which art, & wast, & art to come; because thou hast taken to thee thy great power, and hast reigned." Every part of the Divine (Continued on the last page.)

Letter from Bro. Croft.

New York, Oct. 6, 1845.

DEAR BRO. JACOB:—

I am glad that you are enabled to continue the "Day Star," which I have for some time received from the package sent here, for which I thank you, and pray God to guide you by his Spirit into all truth. With you, I find myself yet in the flesh, uncompassed with infirmities, and only kept by the power of God through faith unto salvation (I trust shortly) ready to be revealed—I desire to "prove all things," and "hold fast that which is good," that my faith may be manifest by works, for I do earnestly desire to "do all things whatsoever are commanded" to the praise and glory of God through Jesus Christ: O how many precious promises there are in God's word which I can claim, such as "I will lead the blind," &c., Isa. 42: 10—"Cast not away therefore your confidence," Heb. 10: 35, 36—The blessings in Matt. 5: 3-12—and many others, and not least among them the glorious promise to the Philadelphia church, Rev. 3: 10. Well, all who do not grow weary, and faint, or draw back, but hold fast that they have, and keep the faith, will, I believe, obtain the promises; and by the grace of God, I am determined to be one of the few. O bless the Lord for all he has done for me! Glory to his holy Name! When I died to the world last fall, I found myself alive to God through Jesus Christ; and I still feel that "my life is hid with Christ in God," and that I now live by faith. O glory! glory! I hope soon to be with Jesus in glory—O my Bro, how few there are, whose way, as the path of the just, shines more and more unto the perfect day! Doubts have perplexed, and darkness has interposed the vision of many. They have cast away their confidence in their experiences. They have drawn back from what they said they believed, "without a doubt," and thus they have hampered themselves in the course of business, going into debt following, at a measured distance, the fashion of the world; having resumed those appearances, &c., which they cast away about the 7th month, and to the eye of an observer, are nothing different from other people. Yea, some do not hesitate to forget their word, and many other things I might name, yet they call themselves Adventists, and have some excuse for every sin which they commit. O how my very soul is pained for them while they thus deceive themselves. But I must commit them unto God, and I would "judge nothing before the time, till the Lord come." Well, let others do as they may, I mean to give heed to the sure word, "that others among," &c. Dear Bro, I believe you have presented in the "Day Star" your honest convictions of the truth—allow me also to present my honest convictions, and if you please answer me a few questions, which will not only edify me, but some others who desire to know, and do all that our blessed Lord has commanded.

You and many others have strongly advocated the act of washing feet as fulfilling our Lord's command, John 13: 14.—If it is so, I cannot as yet understand what Jesus meant in his reply to Peter, "What I do thou knowest not now, but thou shalt know hereafter," ver. 7.—Peter did know, ver. 6, 8 & 9; that he whom he called "Lord and Master" was about to wash his feet.—If your language is not ambiguous (and I think it is not) you tell us that Jesus meant that act which Peter knew; and yet Jesus tells him "thou knowest not." How do you reconcile this? Then again, ver. 12, Jesus asks the question, "Know ye what I have done to you?" which plainly shows something more than common, and different from the act of washing was intended. Does it not? So Jesus explains to Peter and the rest what they did not know, i. e., he had performed for them the lowest (menial) act or duty of a servant, and as he had given them an example of duty, in they ought to follow it. But the question is, Did he connect that duty to washing feet? Here, to me, is an insurmountable difficulty.—The duties of servants are not alike in all parts of the world, and it is just as necessary to teach this as a servant's duty as to teach the perform-

ance of it in any wise. It is therefore necessary to make this a servant's duty, wherever it is practised, otherwise the act or duty of a servant cannot be performed in it—Also, it was an honor to the person for whom the service was performed, and so it is with every duty of a servant when done for a guest or friend. Is it so in performing this act among us? If I mistake not, yourself confess it is an act of humility (not honor) for you to allow your feet to be washed, and no doubt it is so. I have inquired concerning the same of some who have practised it here, and they testify the same thing. Is then the performance of this act as a duty, at all analogous to the example? Does it fulfil the command (if in part and according to the letter) in spirit and according to the meaning given by him, who gave the example? Certainly not; unless washing feet was all that our blessed Lord meant, which he tells them is not the case.—Therefore, as it is not the duty of a servant, nor an honor to a friend, it does not apply to us as it did to them—I do not know that there is a similar injunction in the whole Bible, and thus it is very important that we have a right understanding as to "know these things," for unless we know them, we cannot rightly do them. There is meaning in "if ye know these things, happy are ye if ye do them;" then let us know as Jesus taught his apostles: They knew as much about washing feet as we do, but something about it they did not know until Jesus taught them. Let that same teaching teach us also. You place strong emphasis on the words, "Ye should do as I have done to you;" this is right, and it shows the matter (not the manner) in its true light—for Peter certainly knew the manner; and it is equally certain that he knew not the matter, for Jesus tells him so, and afterwards explains it to him—if we follow his explanation every thing is made plain. It is so by a fair purity of reasoning, as it can be only the matter, or the manner, the manner being only local, but the matter of universal application.—Thus the command and explanation harmonize, and thus I trust I follow the Lord, and "do his commandments," and thus I intend to do, and if I am wrong, I do earnestly pray that the Holy Spirit may lead me into all truth. With regard to children, I also dissent from Bro. Cook. I see he is fallible like other men. What he says of 1st Cor. 7: 14, is altogether out of place. The Apostle writes to the *Corinthians* (not Jews) believers who had nothing to do with ceremonial, cleansing. How then were their children made lawful, unless they were made lawful heirs of the kingdom, by either of the believing parents? Did they not thus become heirs through the gospel?

The apostle's words are quite without meaning if they do not regard children as branches of that which is engrafted into Christ. And the children of those Jews who obeyed the Law were in a much better relation to God under the Law than ours (Gentiles) are under the Gospel; for under the Law, offerings were made for them, and they were presented before God as well as adults. Now the argument of Bro. C. goes to prove that all this availed children nothing, and that they were not at all benefited by any of the rites and ceremonies of the Law except on account of their nationality, which did not apply to the Gentiles, therefore Bro. C., your argument fails, and you must make some other disposition of the apostle's words, "now are they holy." Bro. C. says, "thus every objection may be met." Well, thus we may turn the scriptures upside down, which I do not believe Bro. C. or any good Bro. is willing to do. Jesus rebuked his disciples who were displeased because they brought little children unto him, Matt. 19: 13, 14; is he not the same now? Yea; Jesus "was much displeased" (is he not so still?) Then, O forbid them not. Mark 10: 14. They were little children, yea, even infants, Luke 18: 15. O my brother, let us be careful not to wrest the scriptures! Is there no meaning in all that Jesus said about children, or did for them? None in what Peter said, Acts 2: 30, and the other apostles also? Has God no meaning in the Law and prophecies? Are our children as the heathen that perish, any worse than they? No! No! God would have told us in his word if it

were so. Such a faith does not harmonize with the word nor commend itself to our reason; who then can believe it? Jesus says, "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29. Where are the children who have done neither good or evil? Do they have no resurrection?

That salvation is through Jesus Christ, I have no doubt. Bro. C., has Jesus atoned for none but actual transgressors? Is nothing done for imputed sin (if there be such a sin)? Will you tell me if the atonement of Jesus Christ is antitype to the atonement of the High Priest under the Law and to whom (male and female) it is, and to whom it is not applicable? Let us be careful to compare scripture with scripture, so that we may obtain truth.

I will not lengthen this communication by any further remarks or references (though I might add much more) on this subject. As to my faith, I am confident of the truth up to the present time. '43 was right, the 10th day was right, and those whose way, as the path of the just has shone and still shines brighter and brighter all the way from '43 are still right, and I fully believe that God will yet make all things plain. My confidence goes just as far as my experience, and this, I believe, is what the wise are to understand. Yea, if we understand when we have fulfilled a prophecy then we may be sure it is by wisdom from God, and the wicked will not understand it though it be ever so plain. Now I understand that I took my lamp and went forth to meet the Bridegroom in '43, and that I slumbered in the tarrying time. I understand that the cry "Behold the Bridegroom cometh, go ye out to meet him!" aroused me to a state of preparation, and when that cry was finished on the 10th day of the 7th month, then came the time of trimming the lamp so as to have a clear light. And O how I rejoiced to see that all thus far had been right; but then began the separation! The wise had oil in their vessels with their lamps, but the lamps of the foolish had gone out; and here I understand we are waiting till the Bridegroom (the Son of Man) shall appear. Thus far my experience compares perfectly with the sure Word, and here I am with my lamp lit about and my light burning." But I do not see by it that the day of the Lord has begun. Now I see that we are under the 3d woe. I understand the Day of the Lord is a thousand years, and all that time, the saints are with Jesus, and also that Satan is bound during the whole of that time. Now as Satan is not bound, nor the first resurrection yet occurred, we can not now have entered upon the day of the Lord. No, I am watching for it, and I expect very soon to see it. I believe the year of Jubilee will soon begin. I have believed it begun last fall, but I now see that it must, in that case, have been on the 10th day of the 7th month, which would be before the Jubilee trumpet sounded, therefore I look forward to the coming 7th month.

O what diversity of views there are among us here! It would seem that there is a peculiar sectarian bigotry full of bitterness, separating very friends. Bro. Snow and those who believe with him refuse all sociability towards others, and stand aloof and alone I believe, having no desire for the good of any but themselves. I pray God they may see their errors and turn from them. "The Hope Within the Veil" has renounced its former course of spiritualism, &c.; may those who sent it forth, follow henceforth, the leadings of the Holy Spirit. O how much grace is needed to stand in all our trials. How are we scattered one from another, so that hardly two may be found together. Sometimes I hardly know what to think, or how to do; but then I look at my past experiences and see how the Lord has led me, and praise his name, I can trust him still, for he has done all things well. O that I may be enabled to hold fast and patiently wait till I come to the end of the 1335 days.

I rejoice that you are still enabled to send forth your paper so much untrammelled: True I cannot aid you with money, as I should be glad to do, but I pray God to sustain you, and enable you to give the household meat in due season until He comes,

when I hope he will find both you & me so doing. I had written the most of this some time since, and expecting to see you here, I delayed sending it. But finding myself disappointed in my anticipations of seeing you, until I hope to see you in the Kingdom, I send it in hope of being benefitted myself and doing good to others. My constant prayer is, "Thy Kingdom come, thy will be done as in heaven so on earth." And I am endeavoring to watch, not only for the coming of the Son of Man, but for all things connected with his coming. Every thing that I see or hear admonishes me to watch and be ready. O how joyful to be thus found when that cloud of glory shall appear as it appeared when he ascended, and then to "be changed in a moment, in the twinkling of an eye," and snatched away "to meet the Lord in the air, and so be ever with the Lord." "Even so come Lord Jesus, Come quickly. Amen!"

Yours in hope,

J. CROFFUT.

REMARKS.

Bro. Croffut requests me to answer him a few questions, on the subject of washing the saint's feet, and I must needs do it: But what is to be gained by answering these questions? They do not seem to me to be questions put forth in the spirit of inquiry at all—as he has answered them all himself. It may be that his arguments are unanswerable—at any rate they are stronger than any that I have ever put forth, except some that I have occasionally borrowed from the 13th chapter of John. My arguments have all been answered, probably forty times over:—But what evidence can Bro. C. give me that my Lord is perfectly satisfied with his, and all other arguments put forth against either the "matter" contained in, or the "manner" of performing his words in John 13., and at the same time that he is *displeased* with me, for trying to imitate his example as near as I can? But to the first question:—

"You and many others have strongly advocated the act of washing feet, as fulfilling our Lord's command, John 13: 14—If it is so, I can not as yet understand what Jesus meant in his reply to Peter, What I do, thou knowest not now, but thou shalt know hereafter." (ver. 7.) Peter did know (ver. 6—9.) that he whom he called "Lord and Master" was about to wash his feet. If your language is not ambiguous (and I think it is not) you tell us that Jesus meant that act which Peter knew; and yet Jesus tells him, "Thou knowest not." How do you reconcile this?

Ans. I shall not attempt to reconcile it; and if my Lord has not done it, why should it be expected of me?

It seems to me, however, that our Lord has reconciled this matter so that a child can understand it, though many wise men have stumbled over this, as well as other commandments.

Though our Lord told Peter, when about to wash his feet, "What I do thou knowest not now," yet he also told him, "Thou shalt know hereafter." Grant that Peter, at that time, knew that Jesus was about to wash his feet; yet he did not, nor could not know the object of it, till He explained it. Every act of our Lord, enjoined as an example, is significant of something, and no one is better qualified than Himself, to explain the thing signified, and the "manner" of its observance. I know of none who claim that nothing was intended in the command, but the bare act of washing one another's feet:—There could be no virtue in the commandment, with such a view, any more than putting one person under the water by another, because we are commanded to be baptized. Faith, in Him who gave the command—in the thing signified by the act of

obedience, is necessary, to render it effectual. After our Lord had performed the bare act, of washing the disciples feet, He then fulfils the promise to Peter, "Thou shalt know hereafter." (ver. 12—17.) "Know ye what I have done to you?" No answer was given, though they knew He had washed their feet. The thing signified, was what was to be explained. "Ye call me Master and Lord: And ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

The mission that Christ gave his disciples in the two last verses of the Gospel by Matthew, conferred upon them a greater honor than had ever before been conferred upon man: Still, He who dwelt in the bosom of the Father, was more honored than they. "If I then, your Lord and Master" have done this to you; ye also, ought to do the same, one to another. The thing signified is clearly explained. It is the same lesson afterward repeated by an apostle—"Submit yourselves one to another in love." Bro. C.'s argument strongly enforces the thing signified, and ought to be borne in mind.

"Something more than common, and different from the act of washing was intended," when Jesus said, "know ye not what I have done to you?" Certainly so! It was an example for *showing* our love to the brethren, by an act of humility on the part of the superior. "So Jesus explains to Peter, and the rest, What they did not know, i. e., he had performed for them the lowest (menial) act or duty of a servant; and as he had given them an example of duty, so they ought to follow it." Amen!

"But the question is," says Bro. C., "Did he confine that duty to washing feet?" I think the Brother can not object to placing the question in the following form, Did he confine the duty of manifesting our love and humility, to the act of washing one another's feet? "Here, to me," says Bro. C., "is an insurmountable difficulty."

Ah! true; but let him once submit to the plain command, and that "insurmountable difficulty" will be easily surmounted. The difficulty can not arise from any obscurity in our Lord's explanation. The act of manifesting their love, is, in this place, confined to washing feet. "I have given you an example!" What other example did he give them at that time, and in that place? That is not shown—consequently we never can do, as he done to them, without performing that very act. He *did not* tell them to illustrate their humility by things in general, "but ye should do as I have done to you."

This, indeed, would have been a work of supererogation, were nothing more presented than had already been given in his sermon on the mount, where the lessons of meekness, humility, submission, and love had been strongly enforced. But the force of example, tradition, &c., has led the multitude to treat lightly the words of my Lord. The great object, say they, is to get at what he means. It is true that he says, "Ye ought also to wash one another's feet," but as the thing signified is the grand point, therefore I will choose out my own way of illustrating my love, and humility. But to do this, conscience (clamorous in her claims) must be appeased—the command must be disposed of—it must be slain; for unless violent hands be laid upon that, it will live to tell a tale of robbery.

Therefore, "the duties of servants are not alike in all parts of the world, and it is just as necessary to teach this as a servant's duty, as to teach the performance of it in any wise." Who said so? Did Jesus? No. What did he say? He said, "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." What else did he say? "Go teach all nations." What did he tell his disciples to teach them? "All things whatsoever I have commanded you." Who then did utter the above sentiment? Ans. Bro. CROFFUT. From what part of the teaching of my Lord did Bro. Croffut learn that the observance of this act was made contingent upon the ever changing customs of society? Again, how does he make out in one paragraph that it was an act of humility in Peter, to submit to have his feet washed, and in another paragraph, that unless it is an honor conferred upon the one whose feet is washed, according to custom in society, it should not be enforced? Was not the exercise of Peter very similar, in submitting to the ordinance, to those of our brethren who testify, (as Bro. C. says) that it is humiliating?

"Thus it is very important that we have a right understanding of these things, for unless we know them, we can not, rightly do them." True, and who can teach "these things" with greater plainness, and less possibility of being misunderstood, than our Lord has done it? Had there been the least design on the part of our "Lord and Master" to vary the "manner" of testing our humility, and submission one to another, so as to make them accord with the customs of society, or corruptions of Babylon, such important design would most assuredly have been conveyed, as he could have done it with infinite ease.

I can not see that Bro. C. has changed the words of Jesus in John 13:—There they stand in all their might and majesty: and in all kindness, I would say to him, and all others, take heed that you do not stumble, as multitudes have already done, over this "least commandment." O it is dangerous, to "take from" or "add to" the words of this book. It is trifling with Holy writ; although I would not for a moment charge such a design on the part of Bro. C. Oh no. A personal acquaintance with him has furnished me with better evidences of his integrity. But I would attribute this part of his article, to the force of tradition, which, it seems to me, he must see has influenced him in this matter. If we were to hold the commandments of Jesus upon such a precarious tenure, as human customs, who can not see, that not one command would be left, in this age of apostacy. We might partake of the Lord's supper "in our hearts" (as used to be said)—be baptized "in our hearts"—pray "in our hearts"—salute one another "in our hearts"—wash one another's feet "in our hearts," &c., while our lives might not in one particular, differ from the children of this world. Then what would become of the last blessing in the word of God, pronounced upon the obedient!

"Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates into the city." Rev. 22: 14.

I want "a right to the tree of Life." I want to cross the threshold of the eternal city, beneath those gates of pearl. And I find no sentence of condemnation against the honest soul

who may have even been mistaken in some of his attempts to follow the Lamb whithersoever he goeth: and I want to meet Bro. C. in those blessed mansions. O do not then, in this last hour of trial, license the little ones to vary one step from those our Savior trod.

What is said about Bro. Cook's views, I leave for Bro. Cook to attend to. In the mean time it may be well for the writer to re-examine the scripture method of union to Christ.

Bro. C. seems to take it for granted, that Bro. Cook forbids the bringing of little children to Christ, or would not suffer them to come; while all he has said in this paper on that subject, urges the performance of that duty in the strongest possible terms; and from the most solemn considerations.

(Continued from page 9.)

testimony went to say, that the Kingdom is the Lord's. While with fear and trembling, a very few voices claimed that the master of the house had risen up and shut too the door—that he had said to the reapers—Gather together first the tares, and bind them in bundles to be burned.—A year of fruitless toil among the nominal churches, and weak and dejected, if not backslidden, believers in the coming of the Lord, now bears an undying testimony that the four and twenty elders pictured the truth. A year of unparalleled judgments—decreasing prosperity in the churches, and vain cries of "Lord, Lord open unto us," now casts back its solemn echoes, and mingles its heavenly tones with those that one year since sent a chill to the heart of every enemy of God,—saying, "We give thee thanks O Lord God Almighty, which art, and wast, and ART TO COME, because thou hast taken to thee thy Great power and hast reigned."

"And the nations were angry." Do you want the proof of this? You will find it on every page of every periodical that float in millions over our land and world. Look on page 6 of this sheet, at the article under the head, "Signs of the Times."

"And thy wrath is come." Do we need clearer evidence of this than is seen in the just frowns of Jehovah upon every attempt to intercept, or drown with confusion, the "great voices" proclaiming the kingdoms his own?

"And the time of the dead that they should be judged"—not that judgment should be executed, for that is when the Lord cometh with ten thousand of his saints.

Thus far, the Lord hath led his people. So says the testimony of his word, and so says the testimony of his Providence; and so says the faith of Abraham that staggers not at the promises through unbelief.

O blessed state! O joyful hour! O glorious state of holy expectation! "That thou shouldest give reward to thy servants the prophets." Ah, Lord our spirits sink within us, for who now dare claim a prophet's reward—a martyr's crown? But, he is about to reward the saints also. And who are the saints? Whose words, and acts, and very thoughts, are held in a state of holy consecration to God! Who now, is perfectly free from worldly hopes, and fears, and gains? Again I tremble. But he will also reward all them that fear his name, both SMALL and great. Ah, Blessed God! it is here my soul revives in glorious hope. Here all my expectations cluster, and this blessed promise of rewarding the hum-

ble soul that trembles at thy word, shall be bathed with tears of joy. O yes, He WILL come. My Lord is honest, and will keep the faith inviolate. The day of atonement is casting its last shadows back, upon a still groaning creation.—The sun light of Gospel truth is fading away, and the Glorious Sun of Righteousness will now arise and with it will arise the forgotten dead! By faith, we almost see the pilgrim's dust begin to move. "O ye dry bones, hear the word of the Lord." "Come from the four winds—O breathe and breathe upon these slain that they may live!"

THE MEETINGS.

The meetings have been held at the Tabernacle during the past week, three times every day. A large number of the brethren assemble, and the feast of Tabernacles thus far has been observed with great solemnity, and deep interest.

The expectation among us is unanimous, that the Lord will now soon appear for the deliverance of His people. The faith exercised by God's people, is beyond any thing we had ever expected to witness this side of immortality. But as we can not believe that we have asked amiss that we might consume it upon our lusts, by glorying of such faith before the world, we do not feel permitted at present to particularize.

☞ The article upon the "Jubilee Trumpet" has been written in too much haste, and now that it is done, and my sheet is full, I see its imperfections; especially in presenting the evidence that it is identical with the "Seventh Trump" and has begun to sound. I am perfectly satisfied that there is not in existence, clearer proof of any fulfillment of prophecy, than there is of this. Should not the Lord come before next month, more may be said on this subject.

We rejoice at the recovery of Bro. Cook, from a severe illness, as will be seen from the following letter: But we rejoice still more for the illustration of Gospel faith which he has given us. His letter, and also the one from Sister Willard, on the first page, were read in the meeting on Tuesday evening last, and created a unanimous overwhelming joy. Many testimonies were added, corroborating the truth of the precious promise in James 5: 14, 15.

Letter from Bro. Cook.

Osvego, Ind., Oct. 7, '45.

DEAR BRO. JACOBS:—

I regret the necessity of remaining here when some, at least, of the sheep and lambs of Christ in other places are looking to me under God, for food, or spiritual consolation.

I was taken with chills and fever about four miles after I left Cincinnati; it continued to rise in strength nine days. The disease, joined with the exhaustion of the journey over bad roads, reduced me to the verge of the grave. My mind passed, I believe, through all the changes it would have passed had I died. My wife was very sick in the same room; and though our kind friends, Dr. Willard & wife, with others, were doing all in their power, it seemed that the time of my death had come. With perfect composure I resigned myself to sleep in Jesus, a few days, till the resurrection morning.

After some time my mind was directed to James 5: 14, 15; "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him!" Amen.

This was strictly followed. I sent for the brethren,—several prayed, and one of the elder bre-

thren anointed me "with oil, in the name of the Lord." Then the promise was mine. God gave me strength immediately to rise up and tell them in a decided manner that I was better, and would get well. It was a melting precious season. Glory to God! Every day, and almost every hour since has witnessed my progress in health and strength. Wife is also quite well. Hallelujah!

Yesterday we expected to set off toward New York; but our friend Dr. W., was gradually sinking under his fever. We could not leave them, nor can we leave them till there shall be a change. Indeed our child was quite too sick with chill and fever, to leave yesterday or to-day. So you see we are excused for not going East.

In my last from this place, giving a brief statement of the brethren who washed feet as Jesus did, and as Jesus commanded his disciples; also of their giving the holy salutation as the apostles enjoin four times, I said that some would enquire, what next? My reply was, "the very thing which we find in God's word, that has been neglected by the professing church."

This prayer of faith,—this anointing "with oil in the name of the Lord"—this being "raised up" by the Lord,—This is the next thing I have found, and now would I "give glory to God." The truth of this part of God's word I did not formerly question. It was, however, above me, and out of my reach; but now it seems as easy and as much within my grasp as any other conditional promise of God. Just believe and obey, then the promise is yours. Amen! Hallelujah!! We are looking for Jesus in this year,—in this watch; yes, during this week. "Amen. Even so, come Lord Jesus!"

Yours, in constant expectation of seeing "the Great God and our Saviour."

J. B. COOK.

P. S.—The Dr. and my child are both better. The Dr. is much reduced. My child is near well. My heart and flesh cry out for God. O when shall we come and appear before God!

Yours waiting,

J. B. C.

Letter from Bro. Cherry.

Marysville, O., Oct., 15, 1845.

DEAR BRO. JACOBS:—

I had intended to have written to you before this, when we left Cincinnati. But Bro. Pickands wrote to you from here, and gave you an account of our little band in this place. Our meetings have been very interesting since Bro. Pickands left. Some backsliders reclaimed, and with one exception, all that have had an opportunity have obeyed the command in John xiii. and can attest to the truth, that, happy are ye if ye do these things. Yes, this is the balm that heals up all the old difficulties and makes his children love one another. Oh what is more beautiful than to see old things forgotten, and confess and wash one another's feet almost with their tears. The sweet communion we had with kindred spirits while we were in Cincinnati is still fresh in our minds, and the prospect we have of soon meeting in the Paradise of God is (when I seem to realize it) almost too much for this clay tenement to bear. O my dear brethren, let us remember that we are pilgrims and strangers tarrying but a night. Yonder is our home. May the Lord preserve you unto his coming and Kingdom! And may you dear Bro., be sustained in your labors of love, and be kept from the hour of temptation that will come upon all the world to try them that dwell on the earth is the prayer of your brethren in this place. Remember us to your family and companions in tribulation. Amen.

G. W. CHERRY.

LETTERS AND RECEIPTS,

For the week ending Oct. 23d.

Geo. Bunting, .50; Bro. Stewart, .50; (omitted by mistake.) Henry Emmons; S. G. Strong, 1.00; G. W. Cherry, 1.00; Amanda Curtis, .75; H. L. Smith; Joseph Pratt, P. M. Tho's J. Read, P. M. John Freeman, .50; E. S. Willard, 5.00; J. B. Cook, D. W. Perry; Stephen Pratt.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY: WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1, 19.

C. CLARK,
Printer.

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Fifty cents per Vol. of 13 numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

THE SAVIOR COMES.

The Savior comes, by ancient bands foretold,
Hear him, ye deaf, and all ye blind, behold!
'Tis he, the obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear.

No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
No fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more.

The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.

Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend.

The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed his word, his saving power remains,
Thy realm forever lasts—Messiah reigns.

Letter from Bro. Pratt.

Jamaica, Vt., Oct. 12, 1845.

DEAR BRO. JACOBS:—

As I have never seen you face to face, therefore I know but little about you, save that when I used to read your letters in the "Herald and Watch:" I knew your voice at that time, for it was the language of Canaan: And glory be to God for this pure language! May the Lord of Hosts direct while I write.

I will now give a brief sketch of our journey thus far. Previous to the fall of '43, some five or six in this place, believed in the speedy coming, and ushering in of the Fifth Kingdom!! In the fall of '42 a revival commenced among the Methodists, and the language of the young converts, whether old in days or young in years, was, come to Jesus now; for it does seem that God is doing his last work: I was numbered among these converts. In Dec. the Baptists and Congregationalists, joined together and held a meeting 4 weeks, day and night. I attended but two days, because the priests would not suffer me to speak in honor of what they termed Millerism; for at this time I had become one of its strong converts: Praise God for it. As yet, none of us had heard a lecture on the subject.—But there were 2 copies of Bro. Miller's lectures in town. During this meeting lecturers were sent for.—The meeting closed with little or no profit,—that is, not more than 3 or 4 converted.

After two weeks had expired, Bro. S. C. Chandler came to preach to us. Opposition was strong—very few attended at first. Well, say you, what was the result? Ere one week had tolled away, the eye of the spectator might behold upwards of 1000 souls attending the meeting, day and night—and some of the time a much larger number: The whole body of the house was filled with the anxious. A general reformation passed through town—Souls were converted by scores.—Nearly all who heard appeared to believe

the doctrine. But the time passed, and scoffers arose.

In June, I think in '43, Bro. Chandler returned, as he supposed, to visit a large congregation, and feed them with meat in due season. But alas, the houses of public worship were closed against him. What a changel! Psa. 83: 1-5, 12, Isa. 16: 12-14; Amos 5: 3. A small remnant only dared go to the grove to hear him. And who were they? Not the rich in goods, not the wealthy, not the proud, not the honor-seeking, nor a world-loving church—no, none of these. But let the Blessed Jesus answer, Matt. 5: 3, 11, 12; James 5: 10; Luke 14: 12-14; 6: 20-22 Praise the Lord that some have heard and obeyed. The cry, Come out of her my people, sifted out many, ("because of the word") the "Midnight Cry" many more, and the "shut door" many more.

One year ago, the "little flock" numbered about 100,—now about 40.—They believe in fest-washing, and nearly all in a shut door. About 20 of us believe in the 7th day Sabbath: The rest have drawn out from us, and denounced us as being the children of the Devil,—and hold separate meetings. Those of us that believe in the 7th day, mostly believe in the salutation, 2 Cor. 13: 12. Seeing ye know these things, happy are ye if ye do them.

One year ago, myself and 3 others were cast into prison for our religion.—Praise the good Lord,—I stand ready to go again, if needs be.

One year ago, I believed our work was done for the world,—I believe it still. It is very seldom that we have any of God's ministers call this way to give us our portion of meat in due season.

We have tried the "Watch" until it has become as lean as Pharaoh's lean kine: The "Herald" and the "Voice of Truth" are about the same: The "Standard" has fallen! and from report, we fear the same is the case with the "Hope Within the Veil." Oh may God cut us loose from trusting in one another. We should not lean upon the arm of flesh, but upon the arm that moves the universe, and sends his fiery judgments abroad in the land. Well, praise God, this is the Jubilee—the year of release to God's children.

Understanding that you are giving crumbs from the Master's table, we desire some of them in this place. And now brother, I want you to send me 2 or 3 copies of your paper, and if convenient, the back numbers; &c. * * * We are very poor, but the Lord is with us. Glory to his most precious name. We shall patronize you while you are meek and humble: O may the Lord keep you, my brother; and may you still cry unto Jerusalem that her warfare is accomplished. Keep, O keep from the Spirit of exaltation; also from the brethren leaning upon you, lest you fall as those before you have done. We shall endeavor to listen to you just so long as you give us the true crumbs: The God of Hosts help you so to do. And now dear brother, stand single handed on Gospel Truth, and the God of peace shall be with you. Amen.

Your Bro. in tribulation, expecting deliverance daily. Glory to God.

STEPHEN PRATT.

Letter from Bro. Ingalls.

Abington, Ct. Oct. 14, 1845.

DEAR BRO. JACOBS:—

I do rejoice that the "Day Star" continues to shine, and the evidence increasing that the Sun of Righteousness is soon to arise. Our hearts are cheered and comforted in perusing this weekly messenger, and we are rejoiced much to know there are a few in the West that are holding on to the word of God and the faith of Jesus. And I bless the Lord we have a few here that are not ashamed to follow their Master.

Yours, waiting and coming to the 1335 days.

LEMUEL INGALLS.

Letter from Bro. Weston.

New Ipswich, N. H., Oct. 18, 1845.

DEAR BRO. JACOBS:—

We were never so sensible that the Lord raised you up for this important crisis as we were when reading your last No., (Oct. 11). Some half a dozen of us who love Jesus met at my house to-day, and after reading Heb. 4: we read some portions of your paper, and then all knelt and prayed that God would preserve you—and we were never more sensible of the Divine presence—we felt that we could wrestle with God that one paper, at least, might stand for the truth. So much freedom did God give us in prayer, that we are satisfied that you have had the answer in your soul to-day. O my brother, we have fallen into fearful times. How few will get into the Kingdom. Keep humble my Bro. Look to God alone for help, or you will fall after the same manner of unbelief.

I see much evidence that the Lord will come this fall, though I am satisfied that the 2300 days will not end until 1846, when I think the sanctuary will be cleansed, or the earth purified by fire.

I believe it is a fact established beyond dispute that Tiberias Caesar began his reign in Aug. A. D. 14. The 15th year of the reign of Tiberias would be A. D. 29. John began his preaching in this sixteenth year, Luke 3: 1. Jesus was baptised when he was about 30, (Luke 3: 23); and as He was only 8 months younger than John, He must have begun His ministry in A. D. 29, or 30, when he proclaimed the time is fulfilled. The 69 weeks are ended and the 70th week begun. Historians all agree that Tiberias reigned about 22½ years.—Josephus says, 23 years, 5 months, and 3 days. (Ant. B. 18: ch. 6, § 10.)

Josephus and other historians inform us, (see also Luke 23: 7) that Herod was at Jerusalem at the trial and crucifixion of Christ, and that the fourth day after his arrival he heard of the death of Tiberias. Now, as Jesus must have begun at the commencement of the 70th week in, or near, A. D. 29, being the 15th of Tiberias, He must have preached near 7 years and been crucified not earlier than A. D. 36, nor later than A. D. 37, and the 70th week must have ended the year he was crucified. For as has been shown above He must have begun His ministry in A. D. 29 or 30, in the 15th or the early part of the 16th of Tiberias Caesar. And as Tiberias reigned 22½ years, and died about the time of the crucifixion, Christ must have preached about 7 years, and the 70 weeks must have ended either in the latter part of A. D. 36, or the beginning of A. D. 37. Consequently the 2300 days cannot end before A. D. 1846, nor extend beyond 1847.

I believe the above must be truth, though when I first saw it I shrunk from it. Oh! said I, "Is there a possibility that the dear saints are to stay here a year longer?"

My heart sickens at the thought. But, my brother, though I still have a strong hope of seeing the Lord this fall (for I believe the world will be purified at the end of the 2300 days, therefore I expect Jesus before "the decree bring forth). Yet if we have got greater trials to pass through let us trust in the Lord and take courage. The crown of glory—a residence in the glorious city—the pleasure to be derived from ranging the fields of the beautiful New Earth, will more than counterbalance all these light afflictions.

O, my brother, though the time of trouble Daniel speaks of, seems to have begun, and may increase a hundred fold, yet let us trust in God and hold on by faith. We soon shall sing victory! victory!! if faithful to the end.

Let all the saints help our dear brother, by their prayers and alms until the Lord come. God grant it. Amen and Amen.

Yours, waiting,

J. WESTON.

Letter from Bro. Perry.

Litchfield, Ct., Oct. 13, 1845.

DEAR BRO. JACOB:—

I took up the "Voice of Truth" of Oct. 1st, and my eye dropped upon a communication from Bro. John Pearson, jr., reflecting upon the notice of his confession in the "Hope of Israel," published in the "Day Star," and I was struck with astonishment to think of the charge brought against you of judging him; and almost the first words he utters, is judging those that teach contrary to him. In Matt. 7th, Jesus says, "Judge not that ye be not Judged," and before he gets through he gives the character, "Thou hypocrite, cast first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." God knows I would not judge any wrongfully: But for the cause of truth and God's children, we must speak the truth, although it cuts close. Having been acquainted with Bro. Pearson and his manner of teaching for some two years, I must confess, if I can judge from the appearance and language, which certainly is the fruit of the lips, the winter past he manifested more the Spirit of Jesus than he did previous to the 10th day of the 7th month. Now if he was convinced he was wrong while he was preaching a shut door, and still continued to teach that doctrine, I for one cannot put any confidence in him now, and I would refer him to the very words of Jesus he has quoted, and say to him, Cast out the beam of self-justification, and do not trouble God's Israel any more. And I pray God if there is any more that are preaching a shut door, holding the truth in unrighteousness, that they will immediately come out and confess, that God's Israel may not have to suffer on their account.

I praise God that there is a little company here of over 20, who have not been howling out to themselves broken cisterns that can hold no water, but are standing upon God's word, believing all the prophets have said, and all the commands of Jesus. I think that Brother would see different if he had not stumbled over some of the plain commands of God and sought to save his life. But to the law and testimony, if they speak not according to this word it is because there is no light in them, (or as the margin reads, no morning in them.) Isa. 8: 20.

Yours, looking for Jesus this morning watch.
D. W. PERRY.

Letter from Bro. Bear.

Liberty, Union, Co., Ind., Oct. 24, 1845.

DEAR BRO. JACOB:—

Enclosed I send you one dollar for the continuation of the "Day Star," as I think it gives meat in due season. I have been, (sometime since,) considerably perplexed about the different views of the Brethren; but I am not so much at present. I believe in general the writers of the Star, are treading in the path that shineth brighter and brighter, and I do hope and pray God that you and they may continue in it until the perfect day. I never knew, as well as I now do, what is meant by the Lamp's going out. If the word of God is the Lamp, (Psa. 105: 105;) then I conclude the going out of the Lamp in the parable of the 10 virgins, must be to lose sight of the sure word of prophecy, and not to take heed as unto a light that shineth in a dark place, until the day-star arises in your hearts; 2 Pet. 1: 19. Yes, dear brother, I believe the sure word does shine yet, if we keep the oil, and take heed. But Peter says, we must take heed, until the day-star arise in our hearts, and not stop when we expect the Lord on a certain day, and get disappointed, but press forward, search the scriptures, (Jno. 5: 39,) and not look back, only to compare the way you have come with the sure word. We have a sure word of Prophecy of the Advent cause, and I believe the parable of the ten virgins (Matt. 25:) is the end of it, and I am certain we did hear a cry made last fall, Behold, the Bridegroom cometh, go ye out to meet him! and I know then all those virgins arose and trimmed their lamps, consequently we must have come beyond the 7th ver.

I did expect & hoped that the Lord would have come yesterday, but it seemed good in the sight of the Lord to try his children a little longer. May he give us grace to hold on to the sure word until he does come, and God grant it may be soon. When I looked back one year yesterday, and thought of the falling off in one year, it makes me tremble for another year.

Yours, in the hope of very soon meeting all the faithful in the Kingdom.

H. B. BEAR.

THE DAY-STAR.

CINCINNATI, NOVEMBER 1, 1845.

THE MEETINGS.

Our meetings are still held at the Tabernacle every day. A most singular, and truly wonderful change has suddenly come over them—a change contrary to all our expectations, and calculations, and which, I doubt not, is of God. As before stated, we were almost unanimous in looking for the appearing of our Lord about the 22d or 23d of Oct., and the change is not that we have ceased to look, or that we are less sure that He will soon appear. O, no; but the question that has so suddenly arisen, and which is now the burden of every testimony, every prayer, and every lecture, is, To whom will God give the Kingdom? Strange question, says one, and singular indeed that you have not understood this before! So it is; and may yet seem quite as important to the enquirer as it now does to us. The ready answer is, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." The Kingdom "shall be given to a nation bringing forth the fruits thereof." The Saints of the Most High shall take the Kingdom. These are the easy answers to the strange question. It is "the Saints of the Most High"—a "little flock"—bringing forth "the fruits thereof," that are the ones to whom God will give the Kingdom. True, but we can not take the smallest gift from a fellow worm, without at least putting forth as much of an effort as the reaching out of our hand. And then, what are the fruits of the Kingdom? Have we been fully aware that the word of God is sufficiently full of "the things pertaining to the Kingdom of God," to tell us what these fruits are, and how that Kingdom is to be taken by the Saints of the Most High? But these things will be treated of in another place, so I will not enter into them here. It is true that the mass of professed Advent believers, no matter what particular theory they may have embraced, have waited for deliverance a good deal as the old Jews did when they fled into the Temple, at the time their city was besieged by the Roman army. The grounds of their hope were just as undeniable as ours have been, that a deliverance was promised, while all the evidences justified their fullest expectations of realizing it at that time. They could believe for deliverance till they perished, because they did not bring forth "the fruits" of the Kingdom. In the room of taking the Kingdom, we have been waiting for God to take us into the Kingdom.

Let none be alarmed at new theories, or "fanatical interpretations." The truth of God has begun its triumphs; and now let the "potsherd" strive with the potsherd of the earth, but woe to him that contendeth with his Maker! I pity the man, who, with the word of God—the great treasury of Heaven in his hand, claims that he has reached the acme of perfection in the knowledge

of God, and can learn no more,—that he has so explored the heights and depths, the lengths and breadths, of the record of "the faith once delivered to the saints," that it is his right to become an arbiter of the faith of God's people. "Keep silence before God," O foolish worm, at least tell you have "faith like a grain of mustard seed, remembering that our Lord hath said, 'He that overcometh and keepeth my WORKS unto the end, to HIM will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: Even as I received of my Father.'" Then let every one of us—Spiritualisers, or anti-Spiritualisers—all, that have one particle of the meekness of our Master about us, throw aside our prejudices, and burn (not our Bibles, but) our theories; and ask ourselves the plain unvarnished question, Do I come within the compass of that promise? Have I kept the works of Him who said, "the works that I do shall he do also, and greater works than these shall he do"? &c. If not all, which one of them have I kept? I doubt not some will find it much more convenient to explain away these things, than to venture all, upon an effort to demonstrate them.

In investigating this matter of faith, in our meetings, there has been a degree of warmth and engagedness, which some may have endeavored to construe into contention: Such have hovered around us as vultures do around the battle field, but have retired again more perfectly confounded than ever was the opposer of the doctrine of the prophetic periods ending in 1843. On Sunday evening last, a preacher arose at the close of the lecture, and expressed himself as being "perfectly astounded," that such claims should now be urged, as consequent upon the exercise of faith. And it is possible that more apologists for unbelief may be, not only "astounded," but confounded; as he was, by a few of the plain words of the truth of God.

☞ A brother writes from Philadelphia, enquiring whether I will publish a long article showing that the 1000 years of Rev. 20: are in the past. This is a new idea, and at present, looks like "spiritualising" of a new order; but at the same time, as it appears that this doctrine is making something of a stir in Philadelphia, send on the article, and let us have it reviewed. If it contains a fair show of argument, it will be published, provided it comes within the capacity of our little sheet.

Bro. W. B. Elliott, of Philadelphia, writes that he found, on one occasion, in the bundle of papers sent to that place, some with names of brethren in Newark, N. J., marked on them. This must have been a mistake on my part, and if the friends in Newark have not received their bundle, that week, let them write what number they have missed, and it shall be forwarded.

We are also requested to caution "the hands" that put up the paper, to do them up more securely, as some of the large bundles have broken open, &c.

These hands put up the papers—write all the wrappers—as well as editorials, and set up the type in the poetic department. But notwithstanding these hands are full, as well as this heart, I will endeavor that there shall be no more complaints of the above kind.

Why is it that we hear nothing more from Sister Minor? Has she halted by the way? If not, our readers would be glad to hear from her.

TO THE BRETHREN.

We are expecting that God will now accomplish a great deliverance for his people:—That the Lord Jesus Christ will now appear the second time without sin, unto the salvation of all those that look for him. If we are not thus expecting, we are not acting in accordance with the evidences which surround us. What then has been the course of conduct, and what the spirit and temper of his children, in the past deliverances God hath wrought? And what are the duties laid down for those that shall be "alive and remain" when "the Lord himself shall descend from heaven with a shout"?

In view of past deliverances, I believe there is a parallel case with the man who now says "I have kept all God's commandments—I have not sinned." When ever God's right arm hath been stretched out for the salvation of his people, they have been found humble, broken-hearted, and entreating their plea of dependence. With Moses there was no boast of the future, except upon the identical conditions that God had made. He knew not, neither did he claim to know the course the pillar of cloud and fire would go, save that it was destined to lead them to the promised land. He carefully watched its course, and when it paused at the sea he fell down before God as desirous of a theory as though it were the first time it had come into his presence—making his all depend upon a direct interposition of the Almighty. In the onset of the children of Israel leaving Egypt, there was a time of general consecration—no uncircumcised person ate of the paschal lamb. Notwithstanding this, their deliverance was made to depend upon a renewed consecration at the sea, again at Sinai—at Jordan, and even in Canaan. These things have been entered upon record "for our learning; that we through patience and comfort of the scriptures might have hope," and for a lesson of warning for us, lest we fall after the same example of unbelief." Therefore it is necessary that we carefully note the spirit of humble, trusting obedience, that characterized the ancient worthies.

The triumph of Jesus, the Captain of our salvation, in all the path that lead to it, was marked with neither boasts, or self-justification. When Judas betrayed him he reproved him not.—When the witnesses testified against him, he entered his plea of innocence. Though he brought forth the fruits of the Kingdom, by exercising his power over diseases, death, and the devil, yet the wrath of the multitude increased against him from day to day, till his own disciples forsook him.

After having demonstrated his ability to overcome every cause of human misery on earth, He marched down into the grave—the territory of the devil, while the atmosphere was rent with the hell-inspired cries of Crucify him! Crucify him! And thus perfected, through suffering, he took the crown from the brow of the usurper, and with a "multitude of captives" ascended to claim the crown of glory. Thus He became the "first fruits of them that slept." Thus "it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth, and they

that are sanctified, are all of one: for which cause he is not ashamed to call them brethren." This is the Saviour that has said, "Verily, Verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I WILL DO IT." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you. Hitherto ye have asked nothing in my name: Ask and ye shall receive, that your joy may be full." "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

O, the neglected privileges of God's people, are spread out on every page; and if any should attempt to justify their unbelief and content themselves by letting these precious promises remain the alone privilege of sleeping saints, let them remember again, that it is by every word that proceedeth out of the mouth of God that man is to live. These are the living words of the living God. And again, it will be found a difficult task to prove that the apostles and early disciples of Jesus did "greater works" than those which Christ performed in person. They done the same works. He healed the sick—raised the dead, and cast out devils.—They done the same. Again, let the question be settled what is meant by the expression, "in that day," for it is then, that whatsoever is asked will be granted. It is true also, that God's greatest works, to be accomplished by the agency of his saints, were not performed in the apostle's days, as all have been compelled to acknowledge. The dashing in pieces of the image, by the Kingdom—ruling the nations, as Christ received of his Father—executing judgments upon the heathen and punishments upon the people, are works that have been alledged to belong to a state of immortality; but when and where have we been shown the proof of this?

Jude addresses a company that were "sanctified by God the Father, and preserved in Jesus Christ, & called;" saying, "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." What is the faith once delivered unto the saints? And why, living as Jude did, in the apostolic age, could he not say to a people sanctified by God the Father, and preserved in Christ Jesus, hold on to the faith now delivered to the saints? Saints could once pray, and the heavens gave rain or withheld it.—Fire came down from heaven:—They could once subdue kingdoms, work righteousness, obtain promises, stop the mouths of Lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, turn to flight the armies of the aliens. Such faith was a good thing, but God has promised some better thing for us, that they without us should not be made perfect. And what better thing is provided for us, unless it be receiving the promises, through the agency of the faith once delivered to the saints, which promises they died without receiving? And if the gifts of the Spirit, enu-

merated by Paul to the Corinthians, were necessary for the "perfecting of the saints," as well as "for the work of the ministry," it seems to be necessary that those gifts should be possessed by the individuals for whom God has provided some better thing, seeing that the sleeping saints are not made perfect without them. Again, I ask myself, Is God longer to be trifled with? Our privileges are clearly spread before us—Shall we fall after the examples of unbelief that have been given us?

The evidence, to my mind, yet remains clear, that God's people will be delivered in this year of Jubilee. But I will here remark, that it is difficult to discover how brethren make out that the Jubilee ends in the Seventh month, as the trumpet was sounded in the Seventh month of the 49th year. The Seventh month could not be the 12th or 13th month, consequently, the 49th year could not end till the Passover; and it was the 50th year that was to be hallowed, and in which God's people were to be delivered. God's time, and his only time for beginning the year, is in the Passover month. See Ex. 12: 2-6. It seems to me that we have but a very little while to ask of God and receive a Kingdom, as I believe our Lord has already done, when the Seventh Trumpet began to sound. The good fight of faith must be fought, before we can receive the crown. The crown is awarded to the conqueror, and not put upon his head as a token for him to enter into the great battle of God Almighty, or placed in his hands as a weapon with which to conquer. Is it not blindness to suppose that battles are to be fought in God's Holy mountain, where nothing can hurt or destroy? Must not God's people cease from their works—end their labors, before they can enter into the rest that remains for the people of God?

Yes, The King of Zion will soon appear to crown the Conqueror—to give the Kingdom to a nation bringing forth its fruits. Already have God's people treasured the promise, that "the prayer of faith shall save the sick," and soon, when God's children pray, the heavens will shake, the earth will tremble, and the wicked nations melt away. Why should it not be so? "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, [reasonings, margins,] and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. 2d Cor. 10: 4-6.

I see nothing in our past course, with which I can complain of our Heavenly Father, for leading us in the way he has. The truth of God has hitherto been verified in making the path of his people, like that of the just, shine more and more.

I have not in this article, entered into the argument showing the duty and privileges of God's people in this part of our journey, but have thrown out a few hints, claiming no infallibility, and which, if incorrect, will be corrected by the word of God. Still they may be sufficient to stumble those who have a spirit within them to condemn without a hearing, and have only remained where they are, till the truth of God should be brought out to manifest that spirit. We can no longer remain in a Kingdom of talk, as every individual must be made manifest in his sight.

In our next number, the Lord willing, I will

endeavor to show from the plain word of God, the present duty and privileges of His people. It is under a solemn sense of duty that I shall attempt to do this—far already, multitudes are beginning to partake of that Spirit which we have so much deplored—a Spirit to settle down with the delusive idea that Christ has come Spiritually—that he is in them, while the world—for which Christ would not pray, have not been made to believe that his word is indeed true. See John 17: 9, 20, 21.

To take the crown and Kingdom, we must go forward, though it be amid the cries of heresy, apostacy, blasphemy, and Crucify him. O come Lord Jesus!! Shorten these days of trouble, and Reign gloriously thyself!

OUR COURSE.

How perfectly easy to discover, that while we take the word of God for the "man of our counsel," the separation that has for some time been going on between the people of God, and the people of the world, including men-pleasing and pleasure-seeking professors of godliness, must grow wider and wider. While "evil men and seducers shall wax worse and worse, deceiving and being deceived," the path of the just must be "as the shining light, that shineth more and more, unto the perfect day."

I cheerfully subscribe to the following sentiments from the pen of a brother, whose name I will not here mention, but the article will be recognized by some of our readers. I insert it, not only for its real merits, but to see whether we have reached the point where the children of our Heavenly Father can feast upon truth from the great fountain, come through what channel it may. That we may learn to "cease from man," and trust alone to God and His Truth, for a guide in these times of Peril, I would add, that the living lines of Eternal truth have already shown, as I verily believe, that some of the conclusions to which the author of the following noble sentiments professes to have (safely) arrived, are unwarranted and dangerous in the extreme. That part of the subject is not (of course) here presented.

"In placing our views before the public eye, we should have no regard to the favor or frowns of those who may sit in judgment upon us. It should be our aim to 'follow the Lamb whithersoever he goeth.' Rev. xiv. 5. By holding up Christ, we shall try to place ourselves in the back ground, and give God all the glory. We expect to receive the pity of some, and the scorn and contempt of others; for we shall present things from God's word which will offend some. The hearts of men have not improved as we have come down to these last ends, and these times that try men's souls. We shall endeavor to show in what we have to say, a *thus saith the Lord*, and it matters not how obscure the individual may be who brings the truth to bear upon men's consciences. God will hold that soul who hears his message accountable, whatever may be the character of him who delivers it. The Lord has always confounded the wisdom of this world by raising up some obscure person to do his will, and over whom the wise and learned have usually stumbled. Sometimes the little shepherd boy with his smooth stones from the brook, has gone forth in the name of Israel's God, and with the despised and humble weapon of a sling, has prostrated the giant error in the presence of a proud and haughty Saul, and all his armed host. God will not let his glory be given to another; and whenever a foolish worm whom God has been pleased to use as an instrument to do his will, begins to be lifted up, and say like a monarch of old, 'Is not this great Babylon which I have builded?' or when he listens to the plaudits of unthinking worms like himself,

and begins to feel in his pride that his opinions are a law, and a guide to others—then the Lord, unknown to himself, has forsaken him, and will make use of some more humble instrument to do his will. We see this principle illustrated in the history of the past, from Moses down to the present time. To go no farther back than the history of the past five years, we have seen an individual unknown to those who sat in Moses' seat, and were the professed teachers in Israel, rise from his obscurity, and by his expositions on the prophecies, confound all the Gamaliels of our land, by showing them from the unerring word, that the kingdom was nigh even at the door. Notwithstanding these men should have received this testimony from the word, yet we find them holding fast their traditions, when all their foundations are swept away. How often have we seen the effect of God's everlasting truth upon the conscience of the hearer, (accompanied as these truths were) by the Spirit, and under his influences felt at the time that it was God's truth, yet who afterwards, when consulting with those to whom they looked up as spiritual guides, have chosen to follow the teachings and opinions of men, and so rejected the truth without a substantial argument for so doing. On this rock multitudes have dashed, resting upon the teachings of man rather than the *sure word of prophecy*. How many, who having received the word of the coming kingdom with joy, yet when some new truth, which had till then been buried with the rubbish of the theology of these last days, was made to shine like the polished gold, yet because the truth was unpopular, or was contrary to their carnal reasoning, or their leaders, whom they thought should know what is truth and what is error, disapproved, have turned away their ears without a solemn purpose of soul to search the word, and follow that, whether they were found in the company of few or many.

Those of our brethren who style themselves *Adventists*, should surely have learned before this, that knowledge was to be increased, and that they themselves may not have attained unto all the wisdom taught in the word, when they attempt to tell us that none are worthy of the name of Adventists unless they come up to the standard which they say is truth. Any going beyond this is to be termed fanaticism, and the work of the adversary. The brethren now tell us that the history of the past, in our going out to meet the Bridegroom, has been no fulfillment of prophecy. Notwithstanding the hand of the Lord was as distinctly seen by us in proclaiming '43, and the tarrying time in '44, with the 10th day movement, as when the children of Israel left their Egyptian task-masters, and were led by the cloud and pillar of fire into the wilderness, yet a great proportion of those who felt that those truths of God were written upon their hearts by the Spirit of truth at the time, now deny that it was the work of God; and what is most remarkable, there are scarcely any of those brethren who were considered as teachers and the leaders in this work, but who now reject and deny all their past experience, and the positive testimony which they gave of the Bible evidence that the sanctuary was to be cleansed in '43-4. God will have some way in which those who profess to follow the word, shall experience a trial of their faith. See the children of Israel, who believed God's promises, that after 400 years they should be delivered from their servitude, and doubtless supposed that they were the generation who should go into the land as rapidly as they could pass through the wilderness to Canaan. God tried their faith 40 years, and we find that one after another left his carcass in the wilderness, until not only their leaders, but all the men of war, except Joshua and Caleb, fell by their unbelief, or because they robbed God of the glory in the wonders which he performed. The apostle has admonished us not to fall by the same example of unbelief.

Letter from Sister Beal.

Albany, N. Y., Oct. 19, 1845.

DEAR BRO. JACOBS:—

I was exceedingly pained on receiving the last "Day Star," to find my letter published with my name suppressed. My dear brother, I

am not ashamed of Jesus! Jesus was not ashamed to die for me, and you are not ashamed to confess Christ—Shall I be worthy the name of a follower of my Master if I am ashamed of Him? Oh, no, rather let my right hand forget her cunning, rather let my pulse cease to beat, than I be ashamed of my Lord. I meant just what I said when I said I had found the Lord faithful to his promises. The Lord is my shield, my Rock, my high tower. The Lord has not suffered me to be tempted above what I have been able to bear. The Lord is for us, who can be against us? I hope you will not join with any one in being afraid of man. I left all for Christ about 2½ years ago, and I can say, the Spirit of the Lord witnessing within me, that Christ is mine, & I am his. I know that my Redeemer liveth—I believe I shall never die, but in my flesh I shall God. I believe the Spirit of the Lord prompted me to write this to you. If the Lord shows you that I have not done right, I hope you will reprove me. Let the righteous smite me, it shall be a kindness—it shall be as excellent oil, which shall not break my head. My faith has grown exceedingly within the last two or three weeks. I praise the Lord that he has spared my life to see these last days, and that he inclined me to give my heart to him. I desire, and I am determined to do every thing that I can to the glory of God. I think I can see the wisdom of God more and more in the way which he has led us. Oh, how weak, how contemptible, how like idle chaff, is the wisdom of the world, compared with the word of the Lord, which is sharper than a two-edged sword! The word of the Lord has never appeared more pure, more lovely to me, than at this time. The opinions of men are lighter than vanity to me. The word of the Lord abideth for ever. I think I never saw the force of our Saviour's words so much as I do now, when He said, Remember Lot's wife! Hold that fast which thou hast received, that no man take thy crown. Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. —I remain your sister in Christ, believing and expecting that our Lord and Saviour Jesus Christ will speedily be revealed.

JANE BEAL.

My apology for publishing the letter to which the sister refers, is, I understood it to contain a request that it should not be published; but judging it to contain sentiments that would be useful, I took the liberty to publish it with the name and date suppressed. Ed.

I may be absent for a few weeks, to the Rochester Conference; but the paper in the meantime will be regularly issued, if funds are received.

Letter from Bro. Richardson.

Lowell, Mass., Oct., 21, 1845.

DEAR BRO. JACOBS:—

We received last night from a friend, your valuable sheet, & we esteem it most in due season; by the way it fed us while we perused its contents. I have felt that there would not a paper remain when the Lord come, but would all go down, and yours is the last now to fall: But I have been thinking since last night that God has set Watchmen upon the walls who shall not hold their peace day nor night, and I feel they are speaking through your paper, and we want to hear God's Watchmen speak: So we remit you \$2.00, and want you to send us 4 copies. Yours truly, looking in hopes of soon seeing our blessed Lord.

O. RICHARDSON, JR.

LETTERS AND RECEIPTS.

For the week ending Oct. 30th.

Samuel Ingalls, .50, and .50 each for A. Campbell, John Gold, Mason W. Sherman, and 1.00 for Thomas Farnam; Wm. Beale Elliott, 3.00; Jacob Weston; J. T. H. 1.00; Joseph Garratt, 1.00; M. L. Betts; A. B. Lathrop, .50; L. Dunlap, P. M. O. Richardson, jr. 2.00.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, WHEREUNTO YE DO WELL, THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1, 19.

C. CLARK,
Printer.

VOLUME 8.

CINCINNATI, SATURDAY, NOVEMBER 8, 1845.

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THE DAY-STAR

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FOR THE "DAY-STAR"

LINES.

(BY F. TIFFANY.)

A pilgrim in this lonely band,
Among the poor and not the grand,
Of earth's afflicted ones:
O, this is not the home for me,
Its pleasures all are vanity,
To Zion's groaning sons.

But there's a land—a better land:
For those that in that day shall stand—
A land for all the blest—
'T was purchased by the Son of God,
For us who bore the chastening rod,
To gain an endless rest.

'T is for this land we groan and sigh,
And our redemption sure is nigh—
We soon the King shall see—
Yes, soon the struggle will be o'er,
And we shall gain bright Eden's shore—
Redeemed from misery.

Letter from Bro. Peavey.

Oswego, N. Y., Oct. 23, 1845.

DEAR BRO. JACOBS:—

I embrace the first opportunity that I have had since reading your request, (which was more than a week ago,) to send you a few lines. It would indeed be gratifying to me to visit the little company of outcasts in Cincinnati, and other places at the West, could I see it duty so to do. But when I look over the wide field there is on this side of the mountains, and lakes, and take a view of the scattered, destitute condition of the sheep, with but here and there a shepherd to give them meat in due season: I see that it would not be right for me to leave it, for the sake of gratifying my own feelings in visiting a field that is already much better supplied by the faithful labors of my dear brethren Jacobs, Cook, and Picbands: In addition to this, you are better supplied with papers. With the exception of here and there a copy of the "Day Star," we have no papers here that have not proved redundant to the trust reposed in them. The "Hope of Israel," and the "Hope Within the Veil" have ceased to be what their titles indicate, and have run off into the "Gulf-Stream" of uncertainty with the "Herald" and "Voice of Truth": *furnishing instead of feeding the household.*

Surely we can say that we are now in the wilderness of the people, where God is pleading with us face to face, and purging out all the rebels; like as he pleaded with our fathers in the wilderness of the land of Egypt, and purged the rebels from them. God grant that we may learn the lesson that he designed we should learn from these things, which were written for our admonition, upon whom the ends of the world are come. I can only account for the multitude of rebels, and unbelievers which are falling on every hand, by considering well the types and examples which God has given, thus to admonish us.

We have just closed an interesting and profitable meeting in Syracuse. Our dear Brother

Howel, from Maine, was with us. He came filled with the blessings of the Gospel of Christ: And in these days of famine for hearing the word of the Lord, I assure you it was a rich feast. The plain, searching, eternal, burning truth of God relative to the closed door, the termination of the 2300 days, and consequent cleansing of the Sanctuary; the washing of one another's feet according to the example, and commandment of Jesus, the holy salutation, and the gathering of all God's Israel to the marriage supper of the Lamb on the 15th of the approaching moon, were brought to bear upon our naked hearts, and we were made to realize what it is to be John's little children of the last time, keeping the commandments of God that we may have a right to the tree of life and enter in through the gates into the city.

We closed on first day evening, (or rather Monday morning, for it was past midnight) by observing the supper, and washing the saint's feet, and I assure you it was a time that will not soon be forgotten. We proved the saying of Jesus to be true to a demonstration,—"If ye know these things, happy are ye if ye do them." Bro. Howel has returned to the East. I expect to remain in this part of the State about a fortnight, and then go to Boston, where we expect to hold a Conference of the faithful, to commence 7th day morning, Nov. 28th, and continue till the saints are gathered to the supper. O glory to God for the prospect of meeting all the faithful so soon in the everlasting Kingdom.

Having referred to the cleansing of the Sanctuary, I will say a few words upon it; as there seems to be many who understand that the 2300 days terminated last autumn, who do not see clearly what the Sanctuary is, or how it was cleansed. First, What is the Sanctuary? When I was preaching in '43 the question occasionally occurred to me, why did not Daniel ask Gabriel what that Sanctuary was, and how it was cleansed? Within a few months that difficulty has been removed, and I have become perfectly satisfied why that question was not proposed. It is simply this: Daniel was perfectly acquainted with that Sanctuary, and the manner of its cleansing; therefore he needed no instruction upon it. This being the case the question then arises why did he not record his understanding of it for our benefit? The answer is this, the vision was to tarry, and then it was to speak and not lie. But how was it to speak? Answer. In the midnight cry; which was composed of the types based on the termination of the 2300 days and other periods last autumn: and in thus speaking God designed to bring before our minds these evidences relating to this subject with which Daniel was so familiar and thus lead us to view it in the same light that he did. This being the case you will at once perceive that in case Daniel had a correct view of the matter, we shall also obtain a correct view of it.

Now then, what view had Daniel of this question? By turning to ch. 9: 16, 17, you will find him praying God to turn his fury away from Jerusalem, and cause his face to shine upon his Sanctuary which was desolate, &c. Just observe, he speaks of it as a matter with which he is familiar. We all observe that it was a Sanctuary connected with Jerusalem. Now read carefully the 20th verse, and you will find it to be the temple: Then turn to 1 Chron. 22: 17-19, and you will have it confirmed. Now turn to Heb. 9: 1-5, and you will find a brief account of the tabernacle and its furniture, constructed by Moses, which is called a worldly Sanctuary. Examine the subsequent part of the chapter and you will find that to be a pattern or figure of things in the heavens. Now turn to chapter 8: 1, 2, and you will see the antitype to be the sanctuary, and the true tabernacle which the Lord pitched, and not man, and Christ the minister of that Sanctuary. You will also observe that, the temple became a substitute

for the tabernacle: this temple lay desolate at the time Daniel offered his prayer, but was afterwards rebuilt under the edict of Cyrus: but again destroyed by Titus, and was to be trodden down to the end of the 2300 days. Here we have the type, and the antitype: The Levitical priesthood the ministers of the one, and Christ the minister of the other.

Now compare Lev. 16: with Heb. 9: and you will observe that that Sanctuary was cleansed on the 10th day of every 7th month. This cleansing was a type of what Christ was eventually to perform. But when is this to be done? Answer. Unto 2300 days, then shall the Sanctuary be cleansed. This work was performed last autumn in the antitype by our great high priest. Now we can see that Daniel was perfectly acquainted with these types, and could also see that Christ was the antitype of theirs, hence the reason for not making the enquiries before referred to. Well now the speaking of the vision through these types last autumn, when it spoke and did not lie, brought us to view it in the same light that Daniel did, which to my mind is the correct view beyond all question. Now we can understand that what God declared should take place at the close of those days, has had its accomplishment. The passing of the time then beyond our expectation, has simply shown that our mistake was in the inferential connexion that we made of the coming of Christ in power and great glory, and the termination of those days. There began the Jubilee, and this autumn it terminates, and on the fifteenth of the seventh month God's Israel will be gathered to the Marriage Supper of the Lamb. Now ye way-worn pilgrims, lift up your heads and rejoice, the year of redemption has come. Amen.

G. W. PEAVEY.

P. S.—Since writing most of the foregoing (for I have had to write it at intervals, between the meetings,) we have had another precious heart-searching time in Volney: Our meeting closed yesterday morning about two o'clock. I am now in Oswego, where we have a meeting to-day: There are a few precious souls here who love the plain simple truth. They have been famishing for months under the labors of evil servants. Well, glory to God, for deliverance is at hand.

Yours,

G. W. P.

THE DAY-STAR.

CINCINNATI, NOVEMBER 8, 1845.

THE STONE.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Dan. 2: 34.

While the personal coming of the Lord Jesus Christ to sit upon the Throne of His Father David, and reign over the house of Jacob forever, is one of the plainest, and most glorious doctrines of the Bible,—a doctrine upon which we dwell with unspeakable delight; it is possible that we may have lost sight, in some measure at least, of the duties and privileges God has assigned his people, in view of their fitness for that glory which shall be revealed.

This is a matter which it is never too late to investigate in the light of Bible evidence:—In looking it over again, I only claim the right, which through grace, I have ever been ready to award to my brethren; and should the

suggestions here presented differ widely from those of the *little flock*, who have been rendered very dark, in that they have boldly faced this dark-dark storm of increasing opposition till this hour—I shall have this consolation:—I shall not be abandoned by a single honest hearted follower of the meek and lowly Jesus, without an effort at least, on their part, to show me where I have erred. Those that have followed the Lamb whithersoever he goeth, have seen too clearly the fallacy of trusting in man, to be greatly moved by any mere human scheme. I believe God's people ought to be, if they are not now, capable of discovering whether a testimony bears the Divine impress; and why should they not? since the Spirit is promised to lead them into all truth. In what I have to say, I appeal to the words which were given to judge men in the last day:—Those words will show whether these things are truth, or the mere idle speculations of an ambitious mind.

What is the Stone that smites the image spoken of in the text quoted? The Lord is able to answer this question—let us listen to Him.

"And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to other people, but IT shall break in pieces and consume all these kingdoms, and IT shall stand for ever. Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof, SURE." ver. 44, 45.

The Stone then, is the Kingdom, not composed of, but set up by, the God of heaven, and that too in, and not after, the days of certain kings that are to be consumed by the Stone.

We have been wont to suppose that this Stone, in the work of smiting the image, was the appearing of Christ in person, with all his saints in their immortal, or changed state; and thus have contended that the Kingdom must at that point, be found in its perfected form. But there are objections in my mind to this view. A perfect Kingdom requires a King, Territory, Laws, and Subjects. And a territory cannot exist—Laws, in the abstract, cannot break in pieces and destroy, and a King does not go to war alone—not even the King of Heaven: for he is always spoken of, in the work of overthrowing his enemies, as accompanied with his army. Again, the plain language forbids the idea of the Kingdom being in its perfected form, at the time it breaks the image. It was "cut out without hands." Where shall I go to prove that Christ in person, is cut out of a mountain? (or government). The Kingdom to be set up on the earth, is God's and Christ is placed King over that Kingdom. Since it is God's Kingdom, wherein can it be said of Christ, that He is cut out, or separated from God's Kingdom? But this is true of the subjects of God's Kingdom. They are recognised as being separated from the Kingdoms of this world—called to come out of Babylon lest they be partakers of her plagues. Their separation from all earthly governments, whether Civil, or Ecclesiastical, has not been the result of human plans, nor the work of human hands; but a crucifying work—a work of God. Again, it BECOMES a great Mountain (or government) and fills the whole earth. Can Christ become greater than He is? Can the saints improve the Kingdom of God, or increase their own happiness, after they are

brought into the presence of God where there is fullness of joy? And must the declaration of Paul that the wicked are to "be punished with everlasting destruction from the presence of God, and the glory of his power, when He shall COME, to be glorified in his saints," fall to the ground? Christ says, I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself," &c. When he comes, it is not for them to help Him prepare a place; but to take them to a prepared place.

That the subjects of this Kingdom are the especial actors, or agents, in this work of breaking in pieces the image, seems to me to be further substantiated in Dan. 7: After giving a description of the four kingdoms, under the symbol of four beasts, he says, (ver. 13):

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of Heaven, and came (not to the earth, for that is the empire of darkness, and trodden down; but) to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed."

If we are as anxious as Daniel was, to know "the truth of all this," and if we can content ourselves with God's own answer, we shall not remain in darkness. That answer is plain, for Daniel says, "He told me, and made me know the interpretation of the things."

"These great Beasts, which are four, are four kings (or kingdoms, ver. 23;) which shall arise out of the earth. But the saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever."

This is what Daniel was made to know about the "night vision." And is it possible that so important an event as the personal coming of Christ to the earth, when his feet shall stand on mount Olives—when "every eye shall see him," is to take place at the point where "the saints of the Most High" take the Kingdom, and not one word said about it in the connexion! Can it be denied that we have been wont to dwell upon the night vision, with our own explanation appended, more than the interpretation given to Daniel, by "one of them that stood by."

An impartial reading of the 22d verse, also proves that when "the time came that the saints possessed the Kingdom," it was not till after "judgment was given to the saints of the Most High." I know of no Advent believer that has ever attempted to prove that the saints did not, in some form, possess the Kingdom, the moment they were made immortal. Those who claim that the gathering of the saints to Palestine, to compose the Kingdom with Christ in person, before it smites the image, will here find themselves in another difficulty.

What Advent believer in the land, can make out a case of heresy, in making the saints the actors in breaking and taking the Kingdom, in as plain a connexion as this, without condemning himself! It has been a work in which every one of us have been engaged, in proclaiming that "The Kingdom of Heaven shall be likened unto ten virgins" &c.;—thus admitting that there is a form, in which the Kingdom of Heaven exists, without the personal presence of the King. The subjects of Media, broke the Kingdom of Babylon, but were not a complete organized kingdom till afterwards. It was not Darius, king of the Medes, that took the Kingdom, but "Darius the

Median" before his coronation. Dan. 5: 31. This, I believe to be true of all the other Kingdoms; and the language has proved nothing opposing the idea that the subjects of the Fifth Kingdom, are the prominent actors in breaking the others, before the glory of that Kingdom is consummated.

Jacob, in pronouncing his blessing on his sons, tells them that the things of which he speaks, are what is to befall them in the last days. Gen. 49: 1. Shiloh was to come out of the tribe of Judah, and eventually to "wash his garments in wine, and his clothes in the blood of grapes." Rev. 14: 18-20; Heb. 7: 14; Rev. 5: 6. But from the tribe of Joseph was to arise "the Shepherd, the Stone of Israel." To him he says, "The blessings of thy Father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." And in Deut. 33: 13-17, after enumerating the same blessings upon Joseph, and those who, like him, were separated from their brethren, he says, "His glory is like the firstling of his bullock, and his horns [power] are like the horns of Unicorns: With them he shall push the people together to the ends of the earth: And they are the ten thousands of Ephraim, and the thousands of Manasseh."

Here we have as plain a statement as can be made, as to what is to take place in the LAST days. The horns—the Stone of Israel, that is to "push the people to the ends of the earth," are the "ten thousands of Ephraim, and the thousands of Manasseh," and if being in Christ makes us "the seed of Abraham, and heirs according to the promise," the same thing will make us the seed of Joseph, if we have been "separated from our brethren" for similar reasons to those which separated him from his brethren. There! says one, I expected Jacobs would run into some such wild scheme! He has gone off into the notion that the saints are to fight, and kill off the wicked! But hold! my dear brother. Did you ever remember that if you fall, and lose your soul, it will be because you stumble over some plain truth written in this book? And remember again, that God has a few souls on earth, that will be frowned down, nor frightened away from their investigations of the searching truths of God. And remember once more, that one of the so-called Standard Works, in the Second Advent Library, written by Bro. J. Litch, teaches the same work for the saints, only he holds that when this fighting, and burying of the dead takes place, it is when the saints are immortal; but he proved no such thing. Do not be too hasty! I believe in no other fighting than such battles of faith, as those in which Daniel, the Hebrew children, Paul, Silas, and others were engaged.

I, at present, believe that the scriptures will harmonize upon the idea that the faith of the saints will achieve such glorious victories over God's enemies, as will fully manifest them before the world, as being taught of God; and that the personal appearing of our Lord, will crown those victories. If I am wrong, I think nothing more will be necessary than to show it from the plain word, to induce me to yield such view. And this work of triumph I view so near, that since this article has been commenced, I have been led to question whether all the *little flock* will receive it before the crowning triumph comes.

Read Obadiah 15-18; Psa. 149: 6-9; Isa. 28: 15; Rev. 2: 25-28, &c. Mark particularly, the last quotation.

"But that which ye have already, hold fast, till I come. And he that overcometh, and keepeth his works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: Even as I received of my Father."

Home, are not only to hold fast what they have, but are so far to overcome their unbelief, as to do the works of Christ, as he declared to his disciples in John 14: 12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Such are to have power over the nations, to rule them, and dash them to pieces—and as the nations are all symbolised in the image, the "Stone" was to do nothing more.

Look at some of the descriptions that are given of the final desolation of the wicked.—Job 18: 11-14; here he is to be "driven from light into darkness, and chased out of the world." Prov. 2: 21, 22; They are not only to be cut off from the earth, but "rooted out of it." Psa. 25: 4-6; In this place, it is not the "Lord himself," but the angel, or messenger of the Lord, that chases them. Psa. 136: 14; Here, the upright (a term not commonly applied to a state of immortality) have dominion over them. Mal. 4: 3; Here they are trodden down, by the righteous.

I fail to find the proof of the saints being made immortal, till all the woes connected with the commencement of the 1000 years of Rev. 20: 1, are ended. The binding of Satan, by the angel that comes down from heaven, must close the battle of the great day; and it is at the close of that work, or in the act of binding, that salvation comes to the saints, as is proved in Rev. 12: 7-10; "And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, [when the angel comes down to bind him, at the close of the battle,] that old Serpent, called the Devil, and Satan, which deceiveth the whole world: And he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven NOW is come salvation, and strength, and THE KINGDOM OF OUR GOD, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God both day and night." It is all plain—the war in heaven will be ended, and the Kingdom come, when Christ comes. The Kingdom at that time can not "become" greater, the only obstacle in the way of its perfection, is the "accuser of the brethren." And the kingdoms are certainly to be broken in pieces by the Stone, before they are consumed, and driven away as chaff.

Again, the stone referred to in Psa. 118: 22, clearly embraces the subjects of the Kingdom.

"Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter. I will praise thee: For thou hast heard me, and become my salvation. The Stone which the builders refused, is become the head-stone of the corner. This is the Lord's doing; it is marvellous in our eyes."

Our Lord quotes the above language in Matt. 21: 42, and immediately adds,

"Therefore I say unto you, the Kingdom of God

shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this Stone shall be broken: But on whosoever it shall fall it will grind him to powder."

The Kingdoms symbolised in the image, have fallen upon the subjects of God's Kingdom—trodden them down, and dispersed them to the four winds: And it is the Stone, which Christ, as well as Daniel, says, is the Kingdom, that is to break the feet and toes in pieces—grind the whole image (or nations of the earth) to powder, or cause them to become "as the chaff of the summer threshing floor."

In Zech. 3: 8-10, the conquering Stone is the "Seven Churches," or people of God, as may be seen from a careful comparison of that text with Zech. 4: 6, 10, 14; Rev. 5: 6; 4: 5; 1: 20.

I do not deny that Christ in person, is referred to under the symbol of a chief corner-stone. (1 Pet. 2: 6-8);—as the "head-stone;" (Zech. 4: 7); and as a "Rock;" (Matt. 16: 18; 1 Cor. 10: 4); but my object is to show the evidence there is, of his people constituting the Stone that is to break the image before "every eye shall see him." And it will be much regretted, if any of us have become so warped by a theory that we can not prayerfully examine this subject—though in the closing part of our pilgrimage.

All admit that the earth is the territory of the Kingdom, and that the saints are to "take the Kingdom." If God has shown us the method of taking the Kingdom, and that method differs with long cherished views of our own, to be honest, we ought to give up those views, and adopt those that God has given us—inasmuch as we are incapable of arriving to such a degree of knowledge in this mortal state, but what God can learn us something more, if we are only teachable.

The Kingdom is to be taken from the wicked nations of the earth, in the name, and by the authority of the God of Heaven; for it is written (Zech. 12: 8); "In that day I will make (not myself-constitute) Jerusalem a burdensome Stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Read from the 1st to the 9th ver., and the thing will appear more plain.

I will here append a few remarks relative to the "salvation"—that is to come at the close of the battle mentioned in Rev. 12: 7-9, when the "place" of the angels, or messengers of the Dragon is found "no more in heaven." Paul to the Philippians, 1: 28-30, after exhorting the brethren to "stand fast in one spirit, with one mind, striving (not with one another, but) together for the faith of the Gospel, says, "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." What, is the token of perdition to the wicked, and salvation to God's people, but the kind of faith that he here speaks of? And how can it be a token of perdition to the wicked, unless it stands forth in all its majesty,—just like "the faith of the Gospel" with power to "heal the sick, raise the dead, and cast out devils"—"subdue Kingdoms," &c.—a faith that can hardly be found on the earth—not in size, as large as a "mustard seed." To those who think this view of the matter, will be delaying the coming of the Lord, I would say, the scriptures are clear that God's people are to know more than they have yet known, before Christ comes. We have claim-

ed to know, what time has proved we did not know by the exercise of any faith we have yet possessed. Chronology, has not proved an "evident token" of salvation—with the knowledge to precede it, but "the faith of the Gospel," when strove for in one mind, and in one Spirit, is pledged for the accomplishment of this work. It is "at the name of Jesus" that every knee shall bow, and every tongue confess, while at his personal appearing, the "heavens and the earth flee away." Phil. 2: 9-12; Rev. 20: 11.

We are exhorted to "work out our salvation" (not set down and wait for somebody else to work it out for us); and the way in which it is to be done, is clearly laid down:

"Ye are all the children of the light, and the children of the day: We are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober, * * * putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to OBTAIN salvation by our Lord Jesus Christ." 1 Thess. 5: 5-9.

Now brethren, if this armor has been put on, as an honest enquirer, I have a right to demand, Where are the conquests that have been won? Do they match the pattern laid down on the inspired page? While God hath "chosen you to salvation, through sanctification of the Spirit, and belief of the truth," he hath also "called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. 2: 13, 14; 2 Tim. 2: 10-15. Is it any less important for us to know, not only Christ, but the "power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," than it was for Paul? It was for the means of attaining unto the resurrection from among the dead, that he suffered the loss of all things. Is it not possible that we have been too anxious for God to fulfill His part of the Covenant, before we have fulfilled ours? Thus the very thing we have deplored—the long tarrying of our Lord—after all, may prove to be the greatest mercy; and show that he has only "waited that he may be gracious."

If it be true, that, "both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren," (Heb. 2: 10, 11,) then the necessity exists for us to copy after the pattern—at least so far as he has directed. Had we been taken into the presence of the King without such conformity, would he not have been ashamed to call us brethren? Here then is the pattern—"the Captain of our salvation" who expects his soldiers to follow him; and with this view of conformity, it is not hard to discover how he can say to them, "Well done, good and faithful!" Not only well believed, but "well done." Though he (Christ) were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him," Heb. 5: 8, 9. And he becomes that author to those who work out their salvation according to pattern. Read, 1 Pet. 1: 5-9, and see what the test of faith is before salvation comes. You here see that this salvation lies right at the "end of your faith"—Not only at the point where faith is lost in sight, but where it has embraced within its grasp the last glorious promise on the record of God. Your salvation comes at the same time with those, "which came out of great tribulation"—(Rev. 7: 14,) out of the "time of trouble." (Dan. 12: 1, 2.)

There can be no doubt of this, for "it is even the time of Jacob's trouble, but he shall be saved out of it." Jer. 30: 7.

I am well aware of the unpleasant relation I shall find myself sustaining to those who are fond of "smooth things," and fine reports of prosperity in the land so visibly marked with Jehovah's curse, while presenting truths like the above. There are many in the land, whose motto is "I have waited for thy salvation, O, Lord!" Yet, like the seed of Dan, for whom it was inscribed, they lie as "an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." Gen. 49: 17, 18.

From such, nothing but expressions of horror can be expected, for they will not "work out their own salvation," and find themselves in an unpleasant frame when disturbed in their easy method of "waiting" for it.

THE WARFARE.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when once your obedience is fulfilled." 2 Cor. 10: 4, 5.

What can the expression, "having in a readiness to revenge all disobedience," in this connexion, mean? There are a class of persons called the "elect" who cry unto God day and night, that God has promised "speedily" to avenge; (Luke 18: 8,) and that at a time when the existence of faith on the earth is questionable. I ask if these texts are not in perfect keeping with Dan. 7: 12, where judgment is given to the saints of the Most High? See also Matt. 13: 30; Rev. 14: 18. Again, what warfare is there for the saints, in which their faith is not concerned? Let the reader place his finger on such text. "And this is the victory that overcometh the world, even your faith," 1 John 5: 4.

It has been charged upon some, that they are propagating the doctrine of literally exterminating the wicked with the sword. However true this may be against Mormons, or eastern Adventists, I know not, but I do know that no such doctrines have been advanced by Adventists in this section: But I have no hesitation in saying, were it a duty enjoined upon us in the Bible, it would have been fearlessly advanced, for there are some who no longer seek to save their lives. The testimony of Jesus on this point is very plain; "ALL they that take the sword, shall perish with the sword." Matt. 26: 52.

I believe none question that the battle of the great day is referred to in Zech. 14: 1-3, when "the Lord shall go forth, and fight against those nations, as when he fought in the day of battle." And how did the Lord fight in the day of battle? If we can find out this, we shall find out how he will fight in "the day of the Lord." Read Joshua 10: 6-14; this, I believe, is the first place where we read that "the Lord fought." "And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel," and the manner in which He fought, was to "cast down great stones from heaven upon them," and they died. Again, in Judges 5: 20, it is said, "(he stars in their courses fought against Sisera." In 2 Chron. 20: 20-20, is an account of another battle, where "the Lord fought." "And when they began to sing,

and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." It was at the close of the battle, that "they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord." And the fear of the Lord was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. In the realm of Jehoshaphat was quiet: for his God gave him rest round about." This is the way he fought, and so, says the prophet, will he fight in "the day of the Lord." And who can object—though his personal presence was not there. We shall find it much the safest in the end, to submit to all God's plans, and rejoice in them. But is it not said that "His feet shall stand in that day, upon the mount of Olives, which is before Jerusalem?" O, yes; "in that day," but it is not said that he will fight after that—his people then, in the room of pursuing their enemies, are to "flee to the valley of the mountains." "In that day" (which I believe has begun) God will most assuredly fulfill his promise, and thus put an end to the battle. Psa. 18: 6-17; 77: 11-20; Isa. 30: 18-33; 29: 6, 7; Rev. 16: 15.

The vision (Hab. 2: 1-3) that was to carry, and at the end "speak and not lie" was to speak by the Lord's fighting as in the day of battle. Hab. 3: 5, 12-19.

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11: 4. The account following is, that "they shall not hurt nor destroy in all my holy mountain." It is "in that day" that "there shall be a root of Jesse, which shall stand for an ensign of the people," and his rest shall be glorious. If God's people do not enter into rest when they enter into immortality, or rather "put on immortality" at what point do they find that rest? We have been in the habit of holding up to the public, one of the inconsistencies of the 1000 years millennium theory—based upon the declaration "neither shall they learn war any more," while these same Millenniumarians found themselves compelled (from Rev. 20: 7, 8,) to teach a contradiction of their theory, by admitting that they would learn war again at the end of the 1000 years; or at least that something would hurt and destroy in the holy mountain: and at the same time we have crowded this work of judgment, in the hands of the saints, on to the other side of immortality—disturbing the repose of heaven with the noise of war, when the Lord had not spoken.

Some of us have however, found it convenient, when closely questioned as to Daniel's "time of trouble," and the battle of Armageddon, being the other side of the first resurrection, to waive the subject by introducing something else. It is sufficient to say that the Bible does not contain the record of a battle where the Lord fights for his people, without their faith being concerned in it. On this point, I will add nothing further in this place—hoping that the closing scenes of this great battle will save the necessity of any further reference to it; but will add a few remarks upon

THE FAITH OF THE MARTYRS TO THE SAINTS.

Faith, is a firm dependence upon the veracity of another—the substance of things hoped for, the evidence of things not seen." When one

who promises, performs the thing promised, he keeps the faith inviolate on his part. The faith of God is grounded upon the revelation, or testimony of God; and concerning the action on our part, in order to participate in all the promises, it is clearly set forth. Different kinds of faith are particularly described, by which we may know the true kind. A faithful description of the bills of an institution, are only laid down in the detector—the uses of the good ones are only dwelt upon. True faith is not a theory given to be taught by man—God teaches it by laying before us its benefits. It "cometh by hearing, and hearing by the word of God." The righteousness of faith "speaketh on this wise," "say in thine heart, who shall ascend into heaven? (that is to bring Christ down from above:) Or who shall descend into the deep? (that is to bring up Christ again from the dead:) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Rom. 10: 6-8. "Without faith it is impossible to please God," from which many take it for granted that it is impossible for them to be destitute of it—seeing it is a point assumed that they do "please God." If the true bill is known by the description of the bad ones, look at some of the evidences which concern the absence of the true faith. Matt. 21: 21, 22. In the room of cautioning his disciples against presumption, in aspiring to the power of blasting a barren fig tree, Christ immediately added to this privilege, that of removing mountains. Mat. 23: 23. The sin of the Pharisees was not that they lacked in externals, but faith, with judgment and mercy, was omitted. Mark 4: 38-41. Here our Lord rebukes his disciples, because they did not extend the power of faith, to silence the storm of wind and troubled waves. A mere profession of faith in God, is no more peculiar to professors of religion, than it is to devils; for while the former believe there is one God, the latter believe the same, and tremble, as the former will, when they are made to see that true faith has hardly existed on the earth for a long time. The age of God's power in answer to the prayer of faith, has never passed away by any decree of him; but the age of faith, has long since passed. The first church under the Gospel dispensation left their first love, and were exhorted to "repent and do the first works," or suffer the penalty of having their candlestick removed out of his place: And has God become more lenient? Is the sin of unbelief less heinous in his sight?

The King of glory must soon come, and the Kingdom must be awarded to those who bring forth, not its talk only, but its fruits.

[TO BE CONTINUED.]

— The letters of Geo. Ruebush, D. C. Tourtellot, P. Tiffany, C. K. Farnsworth, O. R. L. Crosier, and E. L. H. Chamberlain, will be published in the next number.

Bro. Cook, was last heard from at Huron, on his way to the East.

— My expectations of going to the East have been again thwarted. I have no anxiety on the subject, only to be found in the way of duty, engaged in the work of my Lord.

LETTERS AND RECEIPTS.

For the week ending Nov. 6th.

J. V. Bancett, 1.00; G. W. Peavey; George Ruebush, 2.00; Cyrus H. Farnsworth, .50, and .50, for John Stowell; P. Tiffany, .50, and .50, for Marcus Austin; S. H. Wainwright, .50, and .25, each for A. Flavel, and R. H. Jackson, and 1.00, for Rebecca Earl; Daniel C. Tourtellot, 2.00; Wm. Cullen, .50; Thomas Kimpton, 1.00; A friend .50, (name mislaid) L. D. Ehrich; H. Campbell, P. M., F. Bancroft, P. M., E. L. H. Chamberlain, 1.00, and .50, each for G. P. Persons, and Wm. Mitchell; O. R. L. Crosier,

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, WHEREUNTO YE DO WELL THAT YE TAKE HEED; AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1, 19.

C. CLARK,
Printer.

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TERMS OF THE PAPER.

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GOING HOME.

It is the hour of time's farewell,
And soon with Jesus we shall dwell:
The speeding moments hasten on,
And quickly they will all be gone!

(Chorus) I'm going, I'm going, I'm on my journey home—
I'm traveling to a city just in sight—
Yes, I'm going, I'm going, I'm on my journey home,

I'm traveling to the New Jerusalem.

Then will the sleeping martyrs rise,
To meet the Savior in the skies;
No more will cry, "How long, O Lord!"
But be avenged and have reward.

Then will the sleeping saints come forth,
Who lie entomb'd in sea and earth,
And rob'd in immortality;
There Jesus, "face to face" will see.

The living saints—they too will be
Remember'd in this Jubilee—
"Caught up together" in the air,
Their Savior's triumph they will share.

O, young converts who have just begun,
(For glory and the prize) to run;
Gird on the armor, press along,
Soon you will sing Redemptions song.

Come all who love and fear the Lord,
Show that you've faith in his blest word,
If you would crown'd of glory wear—
For the burning day prepare! prepare!

Letter from Bro. D. Tourtellot.

Cheputchel, Oct., 1845.

DEAR BRO. JACOBS:—

I take my pen this evening, to express to you some of my feelings, but it will be impossible for me to give you but a faint outline of them, even should I write all night. I do not know as my mind is in a right state now, to attempt such a thing, as my feelings are wrought upon more than usual. I expect to-morrow, the Lord willing, to leave the place where I now live, and remove to North Scituate. Forty-four years ago last January, I was born in this place; and until I became a believer in the second coming of the Son of Man in 1843, I expected to die here! But since then, say for two years or more, I have thought more of living than dying. Twenty four years ago, this autumn, I saw myself an awful sinner in the sight of the Lord. I gave my heart to him, and He forgave me all my sins. I believed without a doubt; for my soul was filled with love to God and man. I enjoyed the religion of Jesus Christ, as long as I stood fast in the liberty wherewith he made me free; when I left that, I lost the Spirit, but still kept the form, until I heard the second coming of the Son of Man preached. It was not welcome news to me.

The form of religion did not do me any good—my heart was filled with the world, and I had to humble myself down at the feet of Jesus, and cry for forgiveness for my backslidings; and then the

Lord heard my cry, and once more forgave my sins, and that was not all; He gave me an *Advent Bible*, that told of His coming, and the time, as I verily believed. But the Lord did not come, and has not as yet, and how sorely disappointed I have been! I am still disappointed: I looked for my blessed Saviour in 1843, also on the 10th day of the 7th month 1844, and on the first day of the first month 1845, Jewish time. At all of these times I have been disappointed; and I am again looking about this time—being the fourth time; and am now thinking it very doubtful whether this letter will have time to reach Cincinnati:—The Lord knoweth. The question is asked by the unbeliever, where are you now? I can say for one, if we are not in the morning watch, I know not where we are. Sometimes I can not tell what to think, when I see what a shaking there has been among our Second Advent Lecturers. O, dear Bro. Jacobs, I cannot express to you my feelings! Where is Bro. Miller, Bro. Brown, Bro. Himes, Bro. Storrs, Bro. Snow, Bro. Litch, Bro. Pearsons, and a great many others? O, where are they! Are they feeding the flock of Christ—that *little flock*, to whom our Saviour said, "It is my Father's good pleasure to give you the Kingdom"? Or are they saying, we have been in an error in looking for the Lord? Bro. Pearson says, Paul meant to apply the last part of the 10th ch. of Hebrews, to the Gallatians: Why not also apply the last part of 1 Thess. 4. to the church in Paul's day?

Some of our brethren are preaching up '46, or '47. Bro. Miller thinks '46 looks plain, and that there will be another waking up among the brethren, and the world. O dear, I hardly know what to do. The Lord has shaken me off from every brother. I do believe we are in the time in which Habakkuk says, "the just shall live by his faith," and not one another's faith. Now, my brother, if I adopt the views of our great brethren, I must give up the "watches"—the midnight cry—the tarrying time, 1843, and all. Yes, and I must acknowledge that I am mistaken in knowing what religion is; for so sure as the Lord was not in the preaching of 1843—the 10th day movement, and the watches; just so sure the Lord was never with me in my experience, and I must be "in the gall of bitterness and bonds of iniquity." Now can I give it all up to be delusion—just what the wicked would have me to do? No NEVER, NEVER; by the grace of God, I will not cast away MY CONFIDENCE. This would please the world, and make their words true—if I would call it all delusion. If the Lord ever stood by my side, it was two years ago, when the camp-meeting was held on my place eight days. I believe the Lord protected me. I consented to have the meeting here, believing it would be for the glory of God—not for any selfish feelings of my own, for I weighed the expense before consenting. But when I found that my neighbors were about ready to kill me for consenting to it, I hardly knew what to do. But I cried unto the Lord, and He heard me, and stood by me. Glory to His name! I will praise Him. This is not all. In the 10th day movement, there were about 110 brethren and sisters here for several days, and I believe with all my heart, that the Spirit of the Lord was with me. It could not be the spirit of the Devil, for he roared about the house—tearing down buildings—firing guns—blowing horns—throwing stones, &c. &c. Now if the devil led us to look for the Lord, why did he thus oppose us? Both of these movements were not led on by the devil—one of them was of the Lord. Paul says, "Brethren, we are not of the night but of the day." Of course, that which was thus done in the night, must be of the devil.

But I shall have to close, though I have not wrote one quarter what I want to write. My prayer is, that we may all endure to the end, and

have love one for another. I sympathise with you in all your trials.

I never could fully believe that the Bridegroom has come, although it looks very plausible, I dare not oppose it. I think those brethren who do believe it, are most dead to the world, and live the most prayerful of any of our brother, and I love them. I hope your paper will be sustained. May the Lord keep you in all your trials, and help you to leave your tried brother on the altar, in the hands of the Lord. I have no hard feelings against any of my brethren, and although I may talk plain, I do it in love. I used to think a great deal of the advent papers, but lately I get but little food from any of them, there is so much contention in them. I want to see something that has the life and power of religion in it—that will cut to the heart, and make us fit subjects for the Kingdom. Farewell till we meet in heaven.
D. C. TOURTELLOT.

Letter from Sister Tiffany.

Northwalk, Ohio Oct. 27th 1845

DEAR BRO. JACOBS:—

We have need, at this present time, to heed the admonition of Bro. Paul, "cast not away therefore your confidence which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the promise: For yet a little while and He that shall come, will come and will not tarry. Now the just shall live by faith". Mark the sentences following! "But if any man draw back, my soul shall have no pleasure in him".

O, how many there are at this present time, who are looking back after Sodom! They do not heed the words of our Lord, "Remember Lot's wife!" I cannot tell you the feelings of my heart while reading the first No. of the 2d Vol. of the "Hope within the Veil". Its language was changed—it no longer breathed the language of Canaan. I wept over it: O, is this the paper thought I, that has so long fed my hungry soul! That had so long encouraged me to hold fast what I had already attained! I felt to say like one of old, "though all men shall be offended because of thee, yet will I never be offended." I felt that the Lord was able to keep me from falling, and that as long as I put my trust in him, and in Him alone, he will sustain me; though I should be alone like Noah. How often have I thought of the words of Jesus, "When the Son of Man cometh shall he find faith on the earth?" But I do pray the Lord to sustain you, my brother, under every trial. Oh, may you not look back after the flesh-pots of Egypt!

There is a little flock of outcasts here, who are willing to keep all the commands of Jesus and his apostles, but they have no one to break the bread of life to them, I have prayed the Lord to send a follower of the meek and lowly Jesus here for that purpose—one that is willing to follow the Lamb whithersoever he goeth. A few that are willing to be called the offscouring of all things, met together about four weeks ago to partake of the Lord's supper, and to follow the example that Jesus set for his disciples, that they should wash one another's feet. A brother from Cleveland was with us, and we found by blessed experience that, "if ye know these things, happy are ye if ye do them." We had a precious season in obeying the Lord. We met together again on the 14th of Oct. to obey our Lord's command, because Jesus said "If ye love me keep my commandments"; and we did not forget the Holy salutation of Bro. Paul. We appointed one meeting since, to obey our Lord's commands, but no one came to break the bread of life to us. We believe the Lord will provide a way, within a few days, for us to commemorate his death, and to follow the example that he has set for us; or come himself, and deliver.

er us from this bondage of corruption. We are poor in the estimation of the world, but we have a rich Father, one that will freely give us all things. We do not want our treasure in this world, while it is under its Maker's curse; for we believe what our blessed Jesus once said, "Where your treasure is, there will your heart be also," and the command "sell that ye have and give alms," is no less binding now, on the followers of the meek and lowly Jesus, than it was in the days of the apostles. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "These are hard sayings, who can hear them?" None but such as are willing to become any thing or nothing for the sake of Christ. I believe that the cry of the fifth angel, & the importunate widow, will soon be answered, "Let the wickedness of the wicked come to an end," but establish the just. I feel to try, O God, how long shall the adversary reproach! Shall the enemy blaspheme thy name for ever? Oh I do believe the blessed Jesus, our King, will soon appear to the joy of all his waiting children. Amen.

P. TIFFANY.

P. S. Praise the Lord! Bro. Jacobs, I have just heard that Bro. Cook has come. My prayers are answered. Glory to our King! P. T.

Letter from Bro. Walker.

Portsmouth, N. H., Nov. 2, '45.

DEAR BRO. JACOBS:—

Enclosed I send you \$2.00, desiring you to send us some numbers of the "Day Star" regularly as long as you print it, or at least as long as it advocates the glorious truths it does at present. We have a band of brethren and sisters here, between 20 and 30 in number, that stand firm in all the doctrines it advocates, having been cast out by our former brethren as salt that had lost its savour, because we obeyed the same commands. We have remained firm and united, shoulder to shoulder ever since the noted 10th of the 7th month '44; Believing in a shut door, and also believing that our work with the world was done, and we have been called into our secret chambers, we have had no public meetings, but meet in one-another's houses, and encourage one another with these words, that "the Lord himself shall descend from heaven" &c., &c. In pursuing this course the Lord has kept us, and we have not had a jarring string in all our movements. It is true we have been visited by many Lo heres, and Lo there's; and last of all by Anti-Christ. Many saying we are Christ—or his body, and that there is no other body of Christ in the universe. Thus they would inculcate the doctrine that their corruptible body has swallowed the glorious head, and there is now no glorious body of Christ for the pattern of the resurrection in all the universe of God. But none of these things move us, they only prove that it is the last time, Anti-Christ having come (to the full). But O, the hand of God that has kept us in this awful hour of trial! What reason we have to bless and praise his holy name. Hallelujah to God and the Lamb for ever and ever, for what he has brought us through. Although we have been disappointed in not seeing the King in his glory as soon as we expected, yet our faith is increasing and we can read out our position plain in God's holy word: Our Lamp gives us light and we can see the road we have come. O how we have helped swell the various notes of the angels of Revelation, as they have come along in succession, without being conscious at the time of what we were doing, and especially that of Rev. 11: 15, when the 7th angel sounded, "The kingdoms of this world are become," &c. O, Bro. Jacobs, you see that we are very near the period when God's people will see the King in his beauty. May God enable you still to give meat in due season as you are now doing, till you receive the reward.

I could write more but my little sheet fails: This I have written by request of the brethren that met to-day,—they want some copies of your paper, having been destitute of any Advent papers for a number of weeks, until to-day, when

we received a number of the "Day Star": Truly it was refreshing;—we had heretofore been subscribers to the "Herald," the "Midnight Cry," "Hope of Israel," "Hope Within the Veil," and the "Jubilee Standard," and with the "Standard" we had received some numbers of the "Day Star," when that stopped, they stopped—the latter with it, and as the light of the "Cry" had long since become darkness, and merged itself into the "Herald" and that being on a retrograde movement afforded us no food—we laid it by as being behind the time. The next the "Hope of Israel" turned over and made such a confusion as we know God will never require of us. The "Hope Within the Veil" cut her cable and went to sea in the fog, the "Standard" we have not seen this long time, we fear it has fallen down; nevertheless, the "Day Star," after the day has dawned, still shines.

Yours, expecting deliverance.

RICHARD WALKER.

Letter from Bro. Anthony.

North Scituate, R. I., Nov. 1, 1845.

DEAR BRO. JACOBS:—

Two of the brethren have put a little of the Lord's money into my hand to send to you. May you be able by the grace of God to continue to comfort the household and to give them their portion of meat in due season. "Blessed is that servant whom his Lord when he cometh shall find so doing."

There are a few faithful ones as I trust in N. Scituate, who are kept through the power of God unto salvation, who are hungering and thirsting after righteousness. We come together every other evening to wait upon the Lord and to exhort one another; and the Lord, glory to his name, renews our strength and feeds our hungry souls from the wells of salvation. We feel weak, but glory to God, when we are weak then are we strong. Dear brethren, cast not away your confidence, but hold on a few days more and you will be hairs and joint-hairs with Jesus to that inheritance that is incorruptible and undefiled before God, that fadeth not away, that is reserved in heaven, ready to be revealed in this last time.

Take, my brethren, the Bible, the plain word of God which is the Gospel telescope—raise it to your longing eyes, look away toward Canaan, look close. Ah, what do you see? O glory! glory! by faith we see the wide extended plains.

Let us take one more sweep with our telescope over the plains, look steady, observe close, no trembling, behold yonder, ah what city is that? Hallelujah to the Lamb, it is the New Jerusalem—twelve thousand furlongs square—the glory of God in the midst, and the Lamb is the light thereof. O, no thinks I see the Lamb standing on mount Zion and with him the hundred and forty four thousand having his Father's name written in their foreheads, and they sing as it were a new song before the throne and before the four beasts and the elders, and no man could sing or learn that song but the 144,000 which were redeemed from the earth. Rev. 14: 1, 3-5. These are they which are not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the first fruits unto God and to the Lamb: And in their mouth was found no guile, for they are without fault before the throne of God; (7th ver.) Saying with a loud voice, fear God and give glory to him for the hour of his judgment is come. Amen. I believe we are in the Judgment Day—in the Day of the Lord. And I don't know of a single prophecy in God's word but what are parallel with the Day, or events of that Day. Daniel's time of trouble is the trouble of that Day. Lord, Lord, open unto us, I believe is the prayer of that Day. Rocks and mountains fall on us—All these are events of that Day.

Dear brethren, be steadfast and immovable, always abounding in the work of the Lord. In your patience possess ye your souls, gird up the loins of your mind, be sober and hope to the end for the grace that shall be brought you at the revelation of Jesus Christ. And I pray God that your whole spirits, souls and bodies may be preserved blameless unto his coming.

Keep yourselves in the love of God and in the patient waiting for Christ. To him that cometh will I grant to sit with me in my Throne, even as I also overcame and am set down with my Father in his Throne. In a word, be like unto men that wait for their Lord when he shall return from the wedding, that you may be enabled to open to him immediately. Amen. Even so, come Lord Jesus, and come quickly.

Your unworthy brother, looking for that glorious hope and the appearing of the great God.

A. ANTHONY.

Letter From Bro. Clark.

Philadelphia, Nov. 4, 1845.

DEAR BRO. JACOBS:—

I thank my Lord and Master that through his mercy and grace I continue until this time in the faith of the coming King of glory—even the same Jesus Christ, the Lord. My heart is made glad when I read your little "Star," to learn that the children in the West are still holding on to God's word. Truly, we may say this is an awful time, and yet glorious. While I go from place to place, (where once stood the great champions of truth) preaching the truth of God, I find them now fallen. Oh, it fills my heart with sorrow, and I cry out, How are the mighty fallen! The enemy of all truth is trying with all his power in every way to rob us of heaven; but let us hold fast that we have, and let no man take our crown, for in a few days the Lord will come. Glory, Glory! Glory be to God.

We are now to ask and receive that our joy may be full. And what will make our joy full or complete? Nothing but the full blaze of glory, for says one, "Then shall I be satisfied when I awake with thy likeness." O this will make our joys complete. And Paul says, we shall not prevent, or go before those that sleep, so the dead must come up first. Then to have our joy full, we must have the Spirit of Ezekiel & prophesy to the dry bones, that God would bring them up. Then will Israel be increased with men as a flock. O may the Lord give every child the cry. Much has been said about my Jesus, which is the child or thing born of Mary, that child is the body of Christ,—and that child was called Jesus, I think we do not find the little Jesus (Saviour) until it is said to Mary, thou shalt have a child and his name shall be called Jesus. Now I fear that those who deny Jesus (the child) also deny Christ. But some say he was the antitype of the scape goat, and so at some time is sent away, or comes to be; but was he not our paschal Lamb and what became of that? I think he was. Then why was not our Jesus so consumed? I answer, it was because he was not to see corruption, he was to arise the first fruits of them that slept, the sample; and if the sample was not immortal but did cease to exist, then may our bodies cease to exist. But what says Paul? He says, our bodies shall be like his (Christ's) most glorious body. But says one, are not we the body of Christ? In a spiritual sense we are; but Christ is the head. But what says Jesus? I am the vine; ye are the branches. Now is the vine and branches one thing? Paul says, Know ye not that Christ is in you, except ye be reprobates. Yes, bless God, Christ is in us. But some think that he came into us on the tenth day, and that was the coming of the Christ (the Bridegroom); but what does this prove, if Christ did not come in us till that time? It proves that we were reprobates in that time. Can this be true? No; no. Jesus Christ has been in us in Spirit ever since he became a Mediator, and as he has been in heaven we are on earth. In the office of Mediator he interceded in heaven and his spirit in us interceded on earth. So, as branches of the vine, we on earth sympathize with him in his office in heaven. But my Jesus now is Lord and King in heaven, so in us (the branch) he is in Spirit Lord or King. Jesus became King in Oct. '44. Then the Lord (King) came to his temple in heaven, and also to his spiritual temple by his Spirit on earth. O thanks be to God! I feel that my life is hid with Christ in God. And this month he who is our life will appear, and then myself with the rest of the children will be born. O may we be as-

counted worthy of that happy birth. The band in this city has suffered some from the wiles of the Devil: But there are a few standing on God's word, who meet every night for worship, at what we call the South Stake of Zion.—They love the "Day Star," but believe it will be superseded by the glorious Sun, (the King of glory). I believe all the past has been of God, and he will bring us into the Kingdom this month. Dear brother, I have written this for the comfort of those with whom I have labored in different States, cities, and towns, that they may know how I stand.

Yours, waiting for the King in his beauty. Glory, Glory! Glory!! be to God.

SAMUEL G. CLARK, an Advent Pilgrim.

P. S. I expect to go to Baltimore on the morrow, and to Boston in a few days, the Lord willing. S. G. C.

Letters from Bro. O. R. L. Crosier.

Geneseo, N. Y., Oct. 27, 1845.

DEAR BRO. JACOBS:—

In the first letter from me in the "Star" of Oct. 11, are several mistakes which so much obscured the sense as to need correction. They are doubtless attributable to the manner in which it was written—in haste and crossed lines, hence difficult to read; supposing it would be read by yourself only and not require to be set in type. If you please, I will correct the principle errors.

In the 2d paragraph, 1st line, place 're-' before 'examination';—4th paragraph, 12th line, 'for' after 'how';—6th paragraph, 8th line, 'trimming' instead of 'triumphing';—13th line, 'it' after 'find'; and from the 18th line to the end of that paragraph, in place of what is written, read "For the light I have got on the atonement within a few months past has entirely dispelled every doubt from my mind relative to the literal existence of the material holy city, New Jerusalem, and its descending from God out of heaven, to become the capitol of the New Earth, in which the Throne of David will be established to Jesus, his Son according to the flesh, forever—and the Kingdom will be entire and real; King, Subjects, Territory, Capitol, and Laws,—the last being in our hearts."

In the 7th paragraph is a phrase which should never have been written nor spoken on any account, because it is a vulgar one, viz., "That you may understand the secret wire that made the puppet dance." It shows a disrespect, which we in no degree cherish for our erring Brother and Sister, whom we still love and pray for, and whom we would neither injure nor afflict for our life. It was penned carelessly, and laconically expresses the idea designed to be conveyed, viz., that private causes influence public acts. And if we understand the private cause, we shall neither be surprised nor deceived by the public act.

In the 8th paragraph, 11th line, instead of 'in the fear of this,' read 'in the fear of God.' In the 9th paragraph, last line, omit '3d.' In the 10th paragraph omit the interrogation points '!!!' after 'consequences.' May the Lord help our infirmities so that we "grudge [grieve] not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door."

O. R. L. CROSIER.

Rochester, N. Y. Oct. 23, 1845.

DEAR BRO. JACOBS:—

I suppose you with many others of the dear brethren and sisters are again disappointed. May the Lord save us from murmuring and despondency. He is yet faithful who hath promised to give the better country to Abraham and his faithful seed; for he hath sworn by himself to do it.—The promise, therefore, is as immutable as God himself; but it is to be inherited through "faith and patience."

The great cause of our mistakes has doubtless been a misconception of the legal types and their antitypes. Had we faithfully obeyed the last commandment in the Old Testament (Mal. 4: 4): we should doubtless have been saved from many errors.

The first or legal covenant was a shadow of

the second covenant, which was its substance; therefore, until we have got to the end of the second covenant, which will be the possession of the last thing promised in it, we shall have need to attentively 'remember' and follow up the shadow in order to find the substance; for the last end of the shadow reaches to the last end of the substance. The entire object of the law was to simplify to our limited conceptions the great plan of reconciling to God this revolted planet, which plan was to be executed by his Son. Hence Paul says, "The law made nothing perfect, but it was the bringing in of a better hope." Heb. 7: 19; (margin). It was only a miniature model, and should be studied the same as an architect studies the model or pattern of the mansion he has to build—he must work by his model till his mansion is finished. In the shadow are delineated two grand divisions, 1st, the daily; and 2d, the yearly; hence in the substance we must find the reality or antitype of, first the daily, and after that of the yearly. Will not Christ execute this work according to the model which he himself has given us of it? He came to fulfill and make honorable the law. But it will be greatly dishonored, if a part of it is entirely neglected and the remainder mangled and mutilated in the fulfillment as some teach.

Our Saviour at his first Advent began the fulfillment of the vernal types, viz.: The feasts of the passover, unleavened bread, first fruits, and of weeks or pentecost. Hear Paul. "For I delivered unto you first of all, that which also I received, how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures." "Christ our passover is sacrificed for us: therefore, let us keep the feast—with the unleavened bread of sincerity and truth." "Christ the first fruits, afterwards they that are Christ's at his coming." 1 Cor. 15: 3, 4; 5: 7, 8; 15: 23. From these texts we learn that Christ at his death began the fulfillment of the passover, that under the Gospel we are in the feast of unleavened bread, and that the antitype of the first fruits began with the resurrection of Christ and will end with the resurrection of the just. At the last passover our Saviour said: "With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God." Lev. 22: 15, 16; i. e., the fulfillment of the passover which was begun at the crucifixion must be completed in the Kingdom of God, which of course, would be after it is set up "in the days of these kings." The Holy Ghost which descended in fulfillment of the feast of weeks is to remain with the church till it quickens the saints into immortality. We now see clearly that the antitypes of these four vernal types, (Lev. 23:) began at the first and will end at the second Advent. Our Saviour was scrupulously precise in beginning the fulfillment of each at the very time at which it was observed under the law—died the 14th day of the first month "at even," the day after began the feast of unleavened bread, the 3d day he arose, and just 50 days from his death the Holy Ghost descended. On this divinely established principle of typical fulfillment it is evident that the antitype of the tenth day of the seventh month is not one literal day nor year, but must be many years. The law was rigidly precise about the time of this yearly work; it could only be done on the tenth day of the seventh month, hence its antitype must begin on that day of some year. The antitype of this day is not identical with the thousand years' "day of the Lord," but includes it; the former began on the tenth of the seventh month when our great High Priest entered the Holy of Holies, but the latter will not begin till the first resurrection; before which the sanctuary of the second covenant must be cleansed, Dan. 8: 14; and Satan must be bound, Matt. 12: 29; Rev. 20: 1-4.

The putting of the sins on the head of the scape goat, which is Azrael, the devil, Lev. 16: 21, 22, 8, is evidently a type of the binding of Satan, and the land of separation a type of the bottomless pit into which he is to be cast. The 'gathering' and 'devouring' of the wicked after the end of the 1000 years completes the work

shadowed forth by the legal 10th day service. The usurper will have been dethroned, the captives released, the opposers extirpated, the curse consumed, the desolations repaired, universal peace and order restored, and the Kingdom established in eternal glory.

O. R. L. C.

N. B. A Question. Did not the legal Covenant overlap the Covenant of grace 7 years, the last week of the 70? and will not the Covenant of grace overlap the "Dispensation of the fullness of times" a corresponding length of time?

O. R. L. C.

Letter from Bro. Chamberlain.

Middletown, Conn. Oct., 30, 1845.

DEAR BRO. JACOBS:—

More than 1800 years have rolled away since the "Day-Star" shone in the East—announcing the first Advent of my blessed Lord and Saviour Jesus Christ. But praised be God it is now shining in the West—announcing the 2d Advent, and I do hope and pray that it may continue to shine more and more unto the perfect day, Amen!

I was in hopes that the perfect day would have dawned ere this day, and I have only to say I will wait all my appointed time until my change comes, which I believe will be soon, yes, very soon. Amen! Even so, Come Lord Jesus.

I received the "Day Star" yesterday, (29th) and my soul was truly made happy to hear once more from my dear Bro. & Sister Cook, but more especially for that good grace which has been imparted unto them during their late illness, and more so still for the faith to go to the great Physician, believing what he has said—"the prayer of faith shall save the sick." Glory to God, I do believe it, for I can speak the things I do know—Yes, I have seen the blind made to see, the lame to walk, the deaf to hear, &c., &c. Who can doubt that believes the whole word of God when we read that these signs shall follow them that believe, &c. Yes, I could shout hallelujah, to hear Bro. Cook say, "this seems now as easy and as much within my grasp as any other conditional promise of God. Just believe and obey then the promise is yours. Amen!" I was very anxious to hear from him as we were expecting him east every day, and I now learn he is on his way. O Lord, speed him if agreeable to thy will.

I wish it was in my power to send you some of this world's goods to relieve you from anxiety in your labor to feed the scattered flock. Suffice it so say, we a few of us want the food you send forth from week to week. Only have faith in God and he will withhold from us no good—Go on my Bro., leaning on the arm of Almighty God for strength, for wisdom, and for every needful blessing. I do hope and believe we shall soon hear our Lord say, well and faithfully done, enter into my joy and sit down on my throne. If we follow on to know the Lord and obey ALL his commandments, yes, glory be to our coming Lord, we shall then have a right to the tree of life and enter in through the gates into the city. Amen and Amen!

E. L. H. CHAMBERLAIN.

Letter from Bro. Rabb.

Franklin, Warren Co., O., Nov. 7, 1845.

DEAR BRO. JACOBS:—

Enclosed I send you \$2.00, to help you send forth the "Day Star" with all the particulars concerning the Kingdom of God: For they that keep not the least of my commandments, and teach men so, shall be least in the Kingdom, if ever they get in. The signs of the times look like the Master of the house is risen up and shut to the door; for there seems to be a great howling among the shepherds,—every one looking for his gain from his quarter; but no additions to his flock. I pray, that we who profess to be in the house, when the Lord comes, may be all found having on the wedding garment.

Your brother in tribulation, still looking for the King in his beauty, to come and deliver us.

ANDREW RABB.

Letter from Bro. Ruebush.

Johnson, Ind., Oct. 1845.

DEAR BRO. JACOBS:—

I have often thought of writing to you, but not having any means to send in aid of the paper, I have still put it off; but now being able to aid you a little, I have concluded to send with it a few thoughts. I do not know that my writings will be of any service, but have reason to believe that the writings of others will.

I am pleased with the "Day Star." I am one that has long been upon the watch-tower, and have seen many clear and literal fulfillments of the words of the Lord:—But, O my soul! what trials, temptations, sorrow, and disappointments! My Lord has not yet been revealed. O, with what anxiety, and desire did I look forward to the feast of Tabernacles, or ingathering at the year's end, Ex. 22: 16, believing it to be in this month; but I have been again disappointed. I have been made to mourn, and to think much of the past mysterious ways of God. I have been led to ask myself, Can this be a "strong delusion"? Am I now believing a lie that I may be damned? If this is delusion, how am I to find the truth!

I can now appeal to the searcher of all hearts, that I have, regardless of name or party, calling no man master—taking the Bible for my only guide, and with earnest prayer to God, day and night, sought after truth. I have lost my friends—my name, and all that this world calls dear, and have I been deluded? Is it delusion to believe that immediately after the days of tribulation spoken of in Matt. 24: that the sun was darkened? Is it a lie to believe that there has been signs in the heavens above and in the earth beneath!—that men's hearts fail, and have failed them for fear, and for looking after those things that are coming on the earth? Is it a lie, that a circumstance has taken place like the parable of the ten virgins? If it is, O, that some one, deep in knowledge would quickly take their pen and show how it might more literally be fulfilled like the kingdom of heaven. I think of the Advent movement—I think of last October (1844)—I think of the Albany Conference, their conduct and conversation, and I ask, who, but God, could put forth a parable so literally fulfilled? Is it a lie that the Seventh Trumpet has begun to sound, and that the third Woe is upon our world? What then means the fires, floods, famines, earthquakes, pestilences, diseases so fatal, and every man's hand against his brother? Tell me, what means all this, if in believing it to be a fulfillment of the word of the Lord under the 3d woe, I believe a lie? Is it a lie, that the day of the Lord has come as a snare upon the world, and that God has wrought a work in their days, which they in no wise believe, though a man declare it unto them? Is it not true, that we are in a day, or year, of darkness and not light? Or according to Joel 2: 3, "Clouds and gloominess"—a day spoken of by all the prophets—called "the great and dreadful day of the Lord"? Mal. 4: 5. If the day has not come, in which they have gone with their flocks and herds, to seek the Lord, and have not found him, (Hosea 5: 6), what means this mourning of the churches because they have no more revivals? Why is it so, if the Lord has not withdrawn himself from them? Who is the man, or where is he, that can reasonably account for all these things, with the Bible before him for his guide, in a better way? Let him come quickly to our aid, and we will hear him. But if we hear no better reasons from opposers, than they have hitherto given, we will still believe that we have past midnight, and are near the morning light.

Yours, waiting for Redemption.

GEORGE RUEBUSH.

Letter from Bro. Farnsworth.

Washington, N. H., Oct. 25, 1845.

DEAR BRO. JACOBS:—

I improve this opportunity to write you a few lines, feeling as I do, that the same hope that cheers your soul, cheers mine also. This hope is joy inexpressible, truly. Yes, the hope of seeing Jesus, visibly and personally too, is

what cheers me. The truth that the "Day Star" contains, is what I love; So I send the enclosed mite to pay my subscription; and also for a new subscriber. * * *

The cause in this place has suffered much from those that have turned aside from the truth—in believing that the second coming of Jesus has taken place. I think this to be an extreme error. The once lovely band in Washington, has been divided by this influence. Warn your brethren faithfully, against this last device of the enemy, to destroy souls. I believe the conflict will soon be over. Praise the Lord!

Your Brother, waiting for Jesus.

C. K. FARNSWORTH.

THE DAY-STAR.

CINCINNATI, NOVEMBER 15, 1845.

Bro. S. H. Wainwright, writes from Newark, N. J., Oct. 27th, "We are still on this sin-cursed earth, but groaning for deliverance; and I verily believe we shall have it within twenty days."

There are a few in this place, holding on to God's word. I believe the next moon will be the last link on the chain."

The Letters of Charles Burlingham, D. B. Gibbs, Wm. M. Ingraham, and J. J. Goldsmith, will be published in the next number.

The friends will be gratified with an excellent letter from sister Minor, in our next. It was not received in time for this number.

The long article from Bro. J. T. Hough, was not examined, at the time the paper went to press.

The letter of Bro. J. B. Cook, will appear next week. He writes from Warren, Ohio, having been delayed in his journey to the East.

I have not been able to continue the article, on "the faith once delivered to the saints," in this number, in consequence of having to change my residence. I now reside on John street, three doors south of Richmond, east side.

SPIRITUALISM.

During the past week we have been visited by a brother from N. York, by the name of Collins, who holds the views generally classed under the head of *Spiritualism*: Being the first person that I had seen of these views, I tried to learn of him what I could relative to them.

In his remarks in one of the meetings, in opposition to the idea of looking for the Saviour, (universally advanced by the brethren,) he reprobated the idea—urging vehemently, "You'll never see what you are looking for! Mind, I tell you, you'll never see it." He said there was nothing but unbelief among us—though in private conversation, he admitted that the Lord had been leading, and was still leading us. He claimed to have put on immortality—that he was free from pain, sickness, and death—that he was in the resurrection state—that many had already been raised, and more would be, and that he knew for himself that he had been changed "in a moment, in the twinkling of an eye", &c., &c. He had left his wife and family, because, as he claimed, we are in the resurrection state, where "they neither marry nor are given in marriage."

He said he could not answer for others, but for himself he knew that "old things were passed away, and all things become new"—the world and the works that are therein had been burned up, so far as he was concerned, and that he was in the New Heavens and New Earth.

He was kindly treated, and permitted freely to make known his views; though he participated largely in the work of accusing the brethren. Finding no jarring elements among those who heed the apostolic injunction, "forake not the assembling yourselves together" &c., he went away with conversation much more mild than when he came.

Letter from Bro. Hersey.

Boston, Mass., Nov. 4, 1845.

BRO. JACOBS:—

Since my last letter to you, my name has appeared in the "Star" several times; in all of which, it was clear the dear children misjudged me, or misapprehended my position. My object in this, is,

1st, To send a little help.

2d, To confess my fault in speaking so strongly about you, and Sister Clemons, standing out as all the truth. For in your very next paper, the leading editorial was out against the 7th day, as the Sabbath: And although I love you, and the "Star," none the less; yet, I do believe the ten commandments are equally binding on us all. The fall of the "Hope" need not be again dwelt upon. And I wish to say, also, that I left out the word "immediate" in what I said about the "Herald." What I meant to say, was, "the 'Herald,' heralding any thing but the immediate advent of the Lord."

3d, To tell the dear saints scattered abroad, that I am trying to hold on to all we have attained, & pressing on to eternal life: Believing that God intended we should believe he was coming in '43, as to have a tarrying time; in order, to have a slumbering: in order to be awakened by the midnight cry: in order to be like men, waiting for their lord, when he shall return from the wedding; with their loins girt about, and their lamps burning: in order to say, when He comes, "This is our God, we have waited for him."

I am more and more confirmed, that our High Priest arose up, and finished the atonement last fall; and was then crowned "King of kings," in the City of the New Jerusalem: and that then, the 7th Trumpet, and 3d Woe, began; at which time, the mystery of God must be finished, and time no longer.

The things that have been, and now are, upon "the inhabitants of the earth" (Rev. 8: 12) demonstrates this.

Also, the earth, the sea, and the trees, being "hurt" as they are, proves that the servants of God are all sealed in their foreheads, and the four winds let go.

And just as sure as God has been with us in the blessed experience of the last 5 years, just so sure it is to my mind, that He must, and will come, this month. But, if we are called to a greater disappointment than ever, and are left yet longer in trial, God's name shall be praised, and we will by his grace, hold out to the end. I am alone in ecstasies, at seeing, from the reading of Sister Willard's, and Bro. Cook's letters, that the Lord is leading his true children out west, just the same, as he is hereabouts. Amen. Hallelujah.

In love, and waiting,

LEWIS HERSEY.

P. S. We have a conference here the 10th.

LETTERS AND RECEIPTS,

For the week ending Nov. 13th.

Wm. Stewart, .50; Andrew Rabb, 2.00; Chas. Burlingham; Richard Walker, 2.00; Albert Anthony, .75; and .75 for A. H. Tourtellot, and .50 for B. Hopkins; Samuel G. Clark; William Thayer, .50, and .50, each for Augustus Chamberlain, James Davis, and Dr. Huntington, and 2.00 for Hannah Sessions, and 1.00 for Mrs. J. Fairfield. (The paper of Dr. Huntington was ordered stopped by the P. M., about the middle of vol. 7.) Charles Burlingham; Wm. M. Ingraham; Lewis Hersey, 1.00; L. Glessner, P. M. D. B. Gibbs; C. S. Minor, 2.00; J. T. Hough, J. W. Fairchild, 1.15; J. B. Cook; L. Glessner, P. M.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, WHEREINTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

G. CLARK,
Printer.

VOLUME 8.

CINCINNATI, SATURDAY, NOVEMBER 22, 1845.

NUMBERS 7 & 8.

Letter from Bro. Ingham.

Carver, Mass. Nov. 3, 1845.

DEAR BRO. JACOBS:—

I wish to say a few things through the medium of your paper, to God's Israel scattered abroad in this dark, and cloudy day, greeting.

Little children, you who love the truth and are looking for Jesus—you who have been disappointed again and again, in not seeing the blessed Saviour as you expected, to you I wish to say a few things to encourage you on the pilgrim's journey amidst all our disappointments. It is truly a trying time to the little remnant of Israel that are being brought through the fire, but they need refining, and when they are tried as gold they will be delivered, and will receive a crown of life which the Lord hath promised to all them that love him. One cheering promise of Jesus to the tried ones is, he said, "If I go away I will come again, and receive you to myself, that where I am there ye may be also." So amidst all our disappointments His words stand sure and will all be fulfilled, and Jesus will come again, and we shall see him, and if we are his we shall be made like him, and reign with him in glory. The Bible is a blessed guide; it is a lamp to our feet, and a light to our path, still to guide us to the heavenly land of promise, that is just ahead. The Lord has not left us in the dark, nor brought us out here to perish: He will deliver all his faithful children—all that have their names written in the book. Yes, Children, his promise is sure. So amidst all our disappointments, we can look up and lift up our heads, for our redemption draweth nigh. The good Lord has given us the Bible to guide us all the way to the land of rest that remaineth for the people of God. The heavenly chart has way-marks to teach us where we are on the journey. The four great Kingdoms brought to view in Daniel, teach us about the time when God's everlasting Kingdom is to be set up. Jesus tells us in answer to the questions, when shall these things be? what the signs of thy coming? and the end of the world? In answering the last questions, he said, the sun should be darkened, the moon should not give her light, and the stars should fall from heaven. These have been fulfilled; and the next thing in order according to the Bible, is the powers of heaven being shaken. For proof, see Mat. 24: 29; Mark 13: 25; Luke 21: 26; Heb. 12: 26, 27; Hagai 2: 6, 7; Joel 3: 16. This event should be looked for every moment, and right in connection with this is the appearing of the sign of the Son of man. And they shall see the Son of man coming in the clouds of heaven with power and great glory. These things are about to take place according to the Word. We have much Bible evidence to show us that the Lord is coming right speedily. John in his 1st epistle, 2d ch. 18th ver. to the end of the ch. gives the little children some good instructions, and tells us how we may know it is the last time—it is because anti-Christ has come. And he tells us where they come from—they went out from the little children, and he describes them very plain—hear what he says, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son. Now if we can find the character described, we may know it is the last time. Well let us enquire: We have seen some that have believed in the personal coming of Jesus in 1843, and the 10th day of the 7th month, that say they are no more looking for his personal coming, separate from his church. Well, children, I believe this is the anti-Christ that John speaks of, for the angel said to Mary, thou shalt bring forth a Son and shall call his name Jesus. Well, this Jesus was the Christ, and he had a body, and if we deny that he has a body I believe we deny Jesus, and are anti-Christ. Peter tells us about

false teachers that deny the Lord and bring upon themselves swift destruction. This will be the doom of all those that deny the Lord, unless they like Peter, speedily repent and turn to the Lord. I believe those that deny the Lord in this way are in the snare of the Devil: And Paul tells Timothy (2 Tim. 2: 24-26) how to treat them. Jude tells about the same that Peter does. Read and see, and the Lord give you understanding in all things, for the Lord is at hand. Well, amidst all the conflicting opinions, we can rejoice, for we have evidence from the Bible that it is the last time, and there is no time beyond the last. And Jesus will come in this last time. And Peter tells us the inheritance is reserved in heaven for all those that are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Well, children, in view of the blessed promises that are to be realized, let us praise God and take courage. Look to God and the word of his grace, that is able to make us wise unto salvation, and give us our inheritance among all them that are sanctified; that will be good enough, glory to God. Well, children, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of our Lord Jesus Christ be with you all.

Yours, expecting soon to meet all the family of the redeemed in glory, where we shall sing the song of Moses and the Lamb, for ever and ever.

WM. M. INGHAM.

Letter from Bro. J. L. Boyd.

CITY OF BROTHERLY-LOVE,
8th mo., 11th day, Jubilee year.

BELoved BROTHER:—

Having received No. 4 of thy paper, I feel that I can no longer remain silent, without giving my testimony, as one of the witnesses of Jesus, of the Philadelphia church. I have been a diligent reader of the "Day Star" since it first rose to cheer the hearts of the chosen and tried ones of GOD. My heart has often leaped with joy, as it has shed forth increasing rays of truth from the hidden pearls of the unchangeable WORD, which has so long been set aside for the precepts of men. But the lease (of 6000 years) of the "TIMES of the Gentiles" has run out, and the time of retribution has come. The SPIRIT of ELIJAH has come to earth AGAIN—"to prepare the way of the Lord, make his paths straight, and RESTORE ALL THINGS." We, therefore, know, by the works of the Spirit, that it is the LAST time, and that the captivity of Zion is turned. "The Lord has done great things for us, whereof we are glad,"—for when we sought for him, with our whole heart, he came suddenly to his temple on the 10th day of the 7th month, 1844. We know by the Scriptures of truth, and by his indwelling power, that we "are the temples of the living GOD." I believe that since that time, he has been sitting in us as "a refiner and purifier," that we may be able to stand when he APPEAR-ETH. This "glorious appearing" is distinct from the coming to his temple, and is the outward visible appearing of our King. When this work of refining is complete, and the "lively stones" are all polished and tried, we shall be gathered, changed, and glorified, and "made like him," who is the "chief corner" and "head-stone" which shall be brought forth "with shoutings, crying, Grace, Grace unto it." To see this, we need only refer to what has passed within and around us the past year, which to "the remnant" has been truly a sanctifying one. The spirit of Elijah has been sifting, fanning, and purging out all the dross and chaff, and the Lord has taken his own way to sanctify us "through the truth," by the

different sieves of feet-washing, the holy salutation, keeping the Sabbath," &c. The spirit of RESTORATION has been also co-working in us, and our souls became sick, and loathed the lust-pampering diet of the world, and we are learning to live upon "every herb-bearing seed," and the fruits thereof, "for MEAT," and no longer, "as it was in the days of Noah," eating and drinking as the world, but as our first parents before their transgression. I would not set forth these questions argumentatively, nor impose any thing on my brethren, believing that those who have received the spirit of co-operation with Christ, in his work (as the SECOND ADAM) of restoration, are already being taught of him, not to "hurt nor destroy in all God's holy mountain." I bless the Lord, that he has been writing these ORIGINAL "laws" upon my heart, to approximate to the primeval state of things.

I would now say a few words, by way of response, respecting the sentiment thus advanced about the time having come, for "the saints to TAKE the kingdom," which is rising, Elijah-like, and will spread, until we shall be able, through faith, "to go up at once and possess the land." As we "follow the Lamb whithersoever he goeth," while "as HE is so are we in this world," we sympathize with our Leader, who is coming to reign in the midst of his enemies. At times, this impelling power cries out within us, that the saints SHALL "TAKE THE KINGDOM," and the Spirit begins to move upon us, as it did upon Sampson, that we should contend earnestly "for the FAITH (of GOD) which was once delivered unto the saints," while we are waiting in the camp, for our Captain to appear and lead us on to victory. We are now in the day of God's vengeance, and in the year of his people's redemption, and it becomes us to ask, and receive, for it is our "Father's good pleasure to give [us] you the kingdom." Yes, brother, the rising-up tones of the "little flock," calling on the Lord to raise up our brethren of the house of Israel, who are asleep in the valley of dry bones, stir up my soul, as the sound of the trumpet does the warrior for battle. This cry is ascending, with one heart, from the little band with whom it is my blessed privilege to be united, who are called, and chosen, and TRIED, and HIDDEN away from the strife of contending spirits. We have covenanted to give the Lord "no rest, day nor night, until he establish and make Jerusalem a praise in the earth;" and we live, move and pray, with this all-absorbing expectation, that he will avenge us speedily. We have, for some time, thrown aside our theories, and are determined to be "little children," humbly waiting at the feet of "Our Father," to be taught of him alone, and we realize that he hears the cry of the humble, and is reviving the hearts of the contrite. Yes, my brother, the scattering of "the power of the holy people" is accomplished, and we feel that the "heaven" of LOVE is beginning to unite, and gather us, and forever separate us from the unclean, when the Lord will receive us, and be a Father unto us. From every heart among our little fragment of "the remnant of Israel" is now rising, in power, "Hosanna to the Son of David;" "Blessed is HE that cometh in the name of the Lord." Yes, the loud "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!" (John xlii. 13.) "because thou hast taken to thee thy great power and hast reigned." Yes, "all blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever," for he is worthy.

I am thy brother, constantly waiting for the "manifestation of the sons of God," at the "glorious appearing of the great God and our Saviour Jesus Christ in this Jubilee year. Hallelujah to his name!

JAMES L. BOYD.

THE THOUSAND YEARS OF REVELATIONS 20:

The 3d ver. of the first chapter of this book, says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." To keep them, I suppose, they must be had; to have them, I suppose, we must understand what they are. I want the blessing. Lord help me to read, hear, and keep.

Well, it is proper to enquire and search diligently for the truth shadowed forth in the symbolical language of this book; for, that much of it is symbolical, is indisputable. Various incorrect views are, and have been, entertained, however, without criminality to the entertainers. But, when such a degree of light is brought to the mind as evinces the fact that those views are incorrect, it then becomes criminal to continue to entertain them. On the other hand, there is no criminality in not receiving truth while it is not seen, and the opportunity of seeing it does not exist. But, when it is clearly presented to our minds, not to receive it, is the same as rejecting it. And to reject it is to reject the council of God against ourselves.

I hold that any view, of any portion of scripture, which is correct, will be clearly in perfect harmony with the whole Bible, and will involve no absurdity, no contradiction, and no difficulty—neither appear to do so when all the light is obtained. Sometimes there is an apparent want of clearness and consciousness in views which are right, because all the light or truth on the subject is not obtained. But, in such case, there is no contradiction—no absurdity—no opposition to any plain passage, but only a seeming want of more evidence on that point. But, in any view which involves absurdity, contradiction, or want of harmony with any plain passage, or the general tenor of the Bible, it should be set down as clearly so far incorrect.

With reference to the views which have been entertained in relation to the 20th of Rev., I expect to exhibit sufficient proof that they are not, cannot be true. As to the one, that which makes it teach the conversion of the world—a thousand years temporal millennium, or spiritual reign of Christ, it is so clearly irreconcilable with the plain teachings of the Bible, and the evidence of the fact has been so often exhibited, that it is not necessary to notice that any farther. But, adventists will be greatly surprised, and no doubt many of them quite startled, and as ready as papists, to cry out heresy, upon being told that their view is as full of absurdity, contradiction, and irreconcilableness to the general tenor of the Scriptures, as the other. But, nevertheless, such is the fact, and so they must be told.

There are various points of inquiry presented in this chapter, to which a clear answer must be given to satisfy a candid and enquiring mind. But such answer cannot be given upon the theory we have generally adopted.

I. We enquire what the agency to be bound is? "The Dragon, that old serpent, which is the devil and satan." Who, or what is this? Will this book furnish an answer? It will—Rev. 12: 3, reads, "And there appeared another wonder in heaven; and behold a great dragon, having seven heads and ten horns, and seven crowns upon his heads." What did this seven headed dragon symbolize? Let Father Miller answer: "The red dragon is the same power as Daniel's fourth kingdom, the Roman, for the description is the same—having ten horns; his character, too, is the same. Daniel says he should break in pieces the whole earth, and stamp the residue with his feet; that he should work deceitfully. And John says that the Dragon drew a third part of the stars of heaven, and did cast them to the earth, and that he deceiveth the whole world. The Roman Government, then, must be the apocalyptic red Dragon beast, having seven heads and ten horns. The Roman power is called red, either because of their persecuting and bloody spirit, or on account of their emperors wearing purple robes, when dressed in state. Either might be sufficient to entitle them to the appellation of 'red.' 'Dragon' is undoubtedly given the Roman government from the fact that the Romans changed

their forms of government so often, having seven different forms in about 500 years, and from their deceitful, cunning, intriguing manner by which they obtained power over the nations around them, that they were properly a nondescript; and could not be described by Daniel or John, by any thing seen on earth; and therefore they took one of the inhabitants of the 'bottomless pit,' 'The Dragon,' to describe to us, by figure, this dreadful, persecuting, and bloody power. The red Dragon is, therefore used as a figure to denote Pagan Rome, and the woman sitting on the scarlet colored beast to denote the church of Rome, or Papal Rome; and both together, Civil and Papal, made the anti-Christian abomination, which would drive the Church of Christ into the wilderness, where she would be fed 1260 days; or time, times, and half a time."—Miller's Lectures, pp. 206-207.

Let the "Chronological Chart of the visions of Daniel and John, by J. V. Himes," answer. This Chart is now hanging, spread out against the wall before me. There is the picture of the Dragon with 7 heads, and 10 horns, and a long barbed tail, drawing in its train the third part of the stars. Just beneath the picture I see in large capitals, "PAGAN ROME." In connection with the picture is the following quotations: "Rev. 12: 3, 4: 'And there appeared another wonder in heaven, and behold a great red Dragon, having 7 heads and 10 horns, and 7 crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the Dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.' Matt. 2: 13; 'Arise, and take the young child, and his mother, and flee into Egypt, and be thou there, until I bring thee word; for Herod will seek the young child to destroy him.' (ver. 16.) Then Herod when he saw that he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the children that was in Bethlehem, and in the coasts thereof, from 2 years old and under, according to the time he had diligently enquired of the wise men." Then follows this remark, "Thus Pagan Rome, stood up against Christ, the Prince of princes, and at last crucified him." On the left of the picture is the following, "Of all the powers, named in these visions, none but Pagan Rome could stand up against the Prince of princes, as this only prevailed during the life of Christ." The Dragon then is Pagan Rome, and civil government. So say these authorities. So I believe. But, say they, and a thousand others, the agency to be bound is 'the Dragon, that old Serpent, which is the Devil and Satan.' Not Pagan Rome. Now I want to know what reason any man can have to conclude that the Dragon in the 20th of Rev. is not the same power brought to view in the 12th, and especially when it is observed that he has all the titles in the 12th he has in the 20th. See verse 9; 'And the great Dragon was cast out, that old Serpent, called the Devil and Satan; and it is added, "which deceiveth the whole world," the very business that he is spoken of in Rev. 20: as doing, before the commencement of the 1000 years, and during the 'little season' after their end. Then the civil government of Rome is the power or agency to be bound.

II. The agency that binds him, Rev. 20: 1, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, verse 2. "And he laid hold on the Dragon," &c., "and bound him." The agency that binds the Dragon is an angel. Who is this angel? Says Father Miller, Lectures, page 30. "This angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him—"having the key of the bottomless pit, and a great chain in his hand." The reason here given why this must be Christ is, that he has the key, &c., and, as is added, "has power to bind Satan." To this, I suppose almost every Adventist has subscribed. But, does it follow that it is therefore true? I must be permitted to think not. Because, 1st, I don't find any place in this book where Christ is called an angel. An angel in Rev. is a minister, ministry, or message of Religion, whether that Religion be true or false. See Rev. 1: 20. "The seven stars are the angels of

the seven churches." Then a star is an angel, and an angel is a minister—ministry, or message. 2. Because, the argument that he must be Christ, because he has the key, &c., is contradicted by Revelation, chap. 9:—by Father Miller in his lecture on that chapter, and so far as I know, by every Adventist, they adopting the views there advocated. See Miller's Lectures, page 116-117. "Rev. 9: 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit." (and it is added "he opened the bottomless pit." "After the downfall of Pagan Rome, and the rise of the anti-christian abomination, Mahomet propagated a religion which eventually came from the bottomless pit; for it fostered all the wicked passions of the human heart, such as war, slavery, murder, and lust." Here then we are taught that Mahomet was that star, and he had the key of the bottomless pit, and opened it. What then is the argument worth that, that angel must be Christ, because he has the key, &c. Perhaps it will be said it must be Christ, or some celestial angel, because he comes down from heaven. I answer; Mahomet—the star came from heaven, and the Dragon, "Pagan Rome," was in heaven; historically, however, not beyond the sphere of the natural sun, moon and stars. The term must have a symbolic meaning. Father Miller says, Lectures, page 207, "John saw this wonderful sight as transpiring under the gospel day, or government of God, with his people in the gospel; the circle in which the church moves, here called heaven." This he said when lecturing upon Rev. 12: 1. The gospel day, then, or the government of God, with his people in the gospel—the circle in which the church moves, is heaven. I see no reason to doubt that this is the symbolical meaning of the word "heaven." This angel, I consider, was that ministry, or course of policy by which the Papal Church obtained the ascendancy, and buried up, all the civil governments of Rome in itself. This point, however, will be more clearly seen after we have examined another or two.

"The key of the bottomless pit." "Key" means power. This does not need proof at present. None doubt it. Chain must be symbolical. No body would suppose that a literal chain, made of links of iron, was used to bind the Dragon, or Devil. A chain is composed by adding link to link. So act was added to act, and scheme to scheme, to bring into, and keep in subjection the civil powers to the ecclesiastical. These were the great chain.

III. The place of imprisonment. What is it? The bottomless pit. What is the bottomless pit? It must be literal, or symbolical. A bottomless pit, would be a hole without a termination. Now, that, that is not the idea must be perfectly obvious. It is not necessary to multiply words about it. Then the expression must be symbolical. Says one, it is hell—meaning a place where devils and wicked men will dwell forever in conscious being, in raging flames. Well, that, there is such a hell must be proved before I admit, or believe it. The Bible says, Mal. 4: 1. "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Now if that doctrine be true, then, this passage and many others, must lie, or mean exactly the opposite of what they say. For according to that idea, the day that cometh shall not burn them up at all, but shall leave them both root and branch. For one I fear so flatly to contradict God. But, the lake of fire cannot be hell, unless hell is to be cast into itself. For we read, Rev. 20: 14, "And death and hell were cast into the lake of fire." Still more, granting such a hell or pit of fire, it could not be bottomless. It must have a location. That location must be, if not in, or on this globe, in, or on some other—and then there would necessarily be a bottom or termination to it. What, then is 'the bottomless pit.' Observe it is not said to be a 'bottomless pit,' but 'the bottomless pit.' Does not the language indicate that there is but one 'bottomless pit.' Has any man, then, any right to make out two, or two sorts of bottom-

less pits! I should think not. Then the bottomless pit in Rev. 20, and the bottomless pit in other passages in this book (for the word is found in no other book in the Bible) must mean the same thing. Father Miller tells us what is the bottomless pit. See his Lectures, p. 117. Speaking of the figures used in Rev. 9: 2, he says: 'The bottomless pit denotes the theories of men or devils, which have no foundation in the word of God.' The bottomless pit, then is an abyss of error: a theory or theories that have no foundation in truth, or God's word. It rests on nothing. Now what right has any man to say the bottomless pit in the 20th of Rev. is different from that in the 9th? None. Nor have I found a man that can give me an intelligent idea of the bottomless pit, without adopting the conclusion that it is a human theory. Then I want to know who can believe that the Lord is going to come down from heaven, lay hold of the devil, open a false theory, shut the devil up in that theory, and let him out again a thousand years afterwards. Then (whatever devil there may be, distinct from the one brought to view in Rev. 12: & 20:) being bound in the character of human governments, he can only be loosed in a similar character. Who can believe that the present wicked governments will come up, and be revived and reorganized a thousand years after the Advent of our blessed king, the setting up of his kingdom, and after "the kingdom and dominion: and the greatness of the kingdom under the whole heaven shall have been given to the people of the saints of the Most High?" Dan. 7: 27. And yet inasmuch as the dragon to be bound, is clearly proved to be human governments, such must be the fact if this binding be at our Lord's advent. But, such exquisite nonsense will never be believed by any candid man when the light on the subject has been placed before him. Has not the prophecy had its accomplishment? So I think. The Dragon—that old serpent, called the devil and Satan, has he not been bound; by an angel from heaven, 'the circle in which the church moves,' and shut up in 'the bottomless pit,' 'a human theory having no foundation in the word of God,' and kept there a thousand years? He has. And the dates, which show the accomplishment of prophetic periods, are not more clear in history, in any other prophecy, than this. Who does not know, that the Papal theory was such a bottomless pit? And, after long continued efforts for that purpose, did not that theory obtain the complete ascendancy in the Roman dominions in 533? Was not this bottomless pit then opened, and the Dragon, the civil government, shut up in it? Yes, and there the Dragon continued for one thousand years, till 1533. What took place in 1533 to let the Dragon out of 'the bottomless pit'? In that year Henry the VIII. divorced his queen Catharine, and married Ann Boleyn. For this act the Pope excommunicated him, and he turned round and excommunicated the Pope. The same year, says the Edinburgh Encyclopedia, the Parliament of England resolved the Pope's authority at an end in that country. From this time Henry set himself to oppose the Pope's pretensions, and to promote the reformation begun by Luther, and of course to promote revolt from the Papal government. Here the pit was opened, and the Dragon began to get out. Here, any how he got one of the ten horns out, nor was he indisposed to use it to the dismay of him who had kept him so long in the pit. From this time the governments, of kingdoms in the old territory of the Western Empire, began to become under the light of the reformation, more and more dissatisfied with the Pope's pretensions, and one after another to break away from their allegiance to him. Thus the Dragon was getting out by degrees, until 1789, when the Pope was taken prisoner, and the Dragon got entirely out of his grasp. Hence in the History of the French Revolution, Rev. 11: 7, we read, 'And when they shall have finished their testimony (or shall be about to finish) the beast that ascendeth out of the bottomless pit, shall make war against them,' &c. This is the Dragon still ascending out of the pit, who in the character of infidel France, one of the ten horns, makes war against the two witnesses. That he is here coming out of the bottomless pit is clear,

and hence he must have been put in it before, or else he could not have been coming out then. Nor is there any other beast to ascend out of the bottomless pit. There is but two beasts mentioned in this Book, the one at his rise comes up out of the sea, Rev. 13: 1. The other out of the earth, Rev. 13: 11. Now it will hardly be pretended that either sea or earth is the bottomless pit. So if the two horned beast were Bonaparte, or the Bonaparte government, as some think, he did not at his rise come out of the bottomless pit, but out of the earth. So that it cannot be true, that the infidel government of France, the great agent of which was Napoleon, could, itself alone, constitute the beast, ascending out of the bottomless pit at that time. For, if that government were that beast, it would have to be put into the pit before it could come out. But if the earth, and not the pit was its origin, it only coming into existence at that time, could not be then coming out of the pit. That beast, then, coming out of the pit at that time, could be no other than the civil governments, which formerly constituted the great dragon which was shut up in the pit in 533.

The 'bottomless pit' is found also in Rev. 17: 8, John was shown a woman arrayed in purple and scarlet color, decked with gold, & precious stones, & pearls, with a golden cup in her hand full of abominations and filthiness of her fornication. She sat upon a scarlet colored beast, 'having 7 heads and 10 horns.' John wondered greatly, and the angel promised to tell him the mystery of the woman and beast. (ver. 7.) In ver. 8th, he says, 'The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.' (ver. 9.) 'Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth.' (ver. 10.) 'And these are seven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space; and the beast that was, and is not, even he is the eighth and is of the seven, and goeth into perdition.' (ver. 12.) 'And the 10 horns, which thou sawest, are 10 kings which have received no kingdom as yet.' &c. Here is a beast that ascendeth out of the bottomless pit, and goeth into perdition. He is not called in this place the Dragon. And I am willing to confess that there is some distinction between the Dragon, and beast with seven heads and ten horns. For the Dragon gave the beast his seat, and power, and great authority. Rev. 13: 2. Still, however, it must be perfectly plain that they both represent the same thing, the same power, and succession of changes, and governments; differing only in some circumstances. For the Dragon had 7 heads and 10 horns, and so had the beast. And when John saw this beast in this 17th ch. he was told 'the 10 horns are 10 kings which had received no kingdom as yet.' The division of the Western Empire into 10 kingdoms did not begin until A. D. 356, and was completed in 483. Besides the government of the kings from 483 till the rise of Daniel's little horn with eyes and mouth in 533, must be the one which the angel said *was not yet come, and when he cometh must continue a short space.* That the view I have taken is correct will be further established by another consideration. The beast here could not be the papal power, because the 10 horns rose before the Pope. Moreover the woman on this beast must represent corrupt ecclesiastical power, and not simply the city of Rome. That city can never answer to the description of this woman. Then the woman must symbolise either the ecclesiastical power of the Roman Church, or that of all the churches. In either view the beast cannot be ecclesiastical power, but must be civil. Then when he is here presented as ascending out of the bottomless pit, we see, 1st, he must previously have been put in it, for he could not come out unless he was in. And 2d, that it is the same power as the Dragon, that was to be bound and put in the pit. And here the conclusion is clear that his ascending out here must be after the expiration of the thousand

years. So I understand the expression in the 8th ver., 'was, and is not, and shall ascend out of the bottomless pit, and go into perdition,' to mean, he was in the form of Pagan Rome and civil governments, 'and is not,' in that or those forms, during a thousand years, which he is shut up in the 'bottomless pit,' the papal theory, 'and shall ascend out of the bottomless pit' at the termination of the thousand years, 'and go into perdition' at the termination of the little season, during which he is loosed.

We have now seen what the power is that is bound,—by what sort of agency he was bound,—what was the place of imprisonment,—the time during which he was shut up in the bottomless pit, all answering to the prophecy; and how the view we have taken is confirmed by the only other passages where the bottomless pit is mentioned in the Bible. So far, all is plain enough. We shall.

IV. Attend to other confirmative evidence of the correctness of this view, and the consideration of objections against it.

After the 1000 years expire, he was to be loosed out of his prison for a little season, and to go out (of the pit) to deceive the nations which are in the four corners of the earth," &c., verses 3-7-8. The dragon deceived the whole world up to the time he was bound. Rev. 12: 9. "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." During the thousand years, in however great a degree the world was deceived, it was not deceived by the Dragon, or civil governments. But after that time, he has a little season to deceive the nations that are in the four quarters of the earth. Have the civil governments been deceiving the world since they broke off the chains of the Pope? Rather have they not? Political contests—internal improvements—extension of territory—danger of foreign powers—conquest of national foes—defence against foreign invasions—encouragement of science and genius—improvements in arts—and a thousand other considerations have been started and fostered by them, which all have been deceiving the world, by engrossing the attention, and diverting it from the love and study of God's truth. Thus, with a number as the sand of the sea, have they gone up upon the breadth of the earth, compassing the camp of the saints and the Beloved city—the covenant. But, when loosed the Devil was to "deceive the nations, Gog and Magog, by gathering them together to battle," verse 8. To what Battle? Rev. 16: 13-14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Now is it not clear that the gathering to battle in these two passages is the same gathering, and to the same battle? The 20th chapter tells us the devil gathers. The 16th tells you how. By three unclean spirits of devils, that come out of the mouth of the Dragon, beast, & false prophet. But, it is said there is no mention in Rev. 20: of any battle fought, only of the destruction of the wicked. I answer neither, is there any mention in the 16th of any battle fought, only of the destruction of the wicked. But, does it therefore follow that no battle is fought? See Rev. 19: 11. "And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron. and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS:

And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh." Here we have the battle. Compare Ezek. 39: 17-20. This battle is in the day of the Lord, and in the time of the Second Advent. In it the beast and false prophet are taken and cast into the lake of fire. Rev. 19: 20. Compare Rev. 20: 10; "And the Devil that deceived them was cast into the lake of fire." &c. Is not this the same lake?

We are told of this great number that went up upon the breadth of the earth to fight against God, that "fire came down from heaven and devoured them." Now compare this with 2d Thess. 1: 7-10; "To you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Now the passage in Revelation tells us the fire that comes down from heaven devours them. This tells us Christ is revealed from heaven in flaming fire, punishing all the wicked with everlasting destruction. This says, at the revelation of the Saviour, the other is made to say a thousand years afterwards. Now Paul says the wicked will be punished with everlasting destruction when the Lord is revealed. Those Adventists who say the second resurrection is a thousand years beyond his revelation, contradict Paul, or else they must say that they will be punished with everlasting destruction twice, and that a thousand years is everlasting. Malachi says, "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This I suppose is the same burning of Rev. 20: 9; and Thess. 1: 7-9. And Malachi says it is in "The day" that cometh, clearly meaning the great day of God, so often spoken of. Many of our friends say that day, is that thousand years which they will have in the future. But if so, the burning of Rev. 20: 9, is not in "that day," but after it. For the Devil is not bound till the thousand years are gone—and then he has a little season to deceive the nations, and gather them together to battle, and this burning does not take place till all that is done. So of necessity it must be some time after the expiration of the 1000 years.

But, the theory reduces to the necessity of contradicting the scriptures: See Rev. 1: 7; "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him." Now the natural and obvious meaning of this passage is this, that when he cometh with clouds every eye will see him, even those who pierced him. But, the common theory of the thousand years says, when he cometh with clouds but few eyes will see him, and those who pierced him, and most of the human race, if they ever see him, will not see him until a thousand years after he has come with clouds.

Here is Gog and Magog, deceived, and destroyed. In Ezekiel 38th and 39th chapters they are

also brought to view. There, a candid examination must satisfy any one that they come up to the battle of the great day. For they fall and are given to the birds and beasts. Ezek. 39: 4. The same of Rev. 19: 18. But in Rev. 20: our friends will have them coming up a thousand years afterward to attempt a second battle. Thus they put that asunder which God hath joined together.

Now I wish to present an absurdity that is involved in the view Adventists hold of the 1000 years in the future. They say that the 1000 years commences when Christ comes. That the 1st resurrection then takes place—then follows the conflagration of the earth, the melting of the earth—and the passing away of the heavens with a great noise. After which comes the promised New Heavens, and New Earth, wherein dwelleth righteousness. Then the saints are raised out of the old corrupt earth.

Well, that will do well enough. So it will be. But, here is the absurdity. The earth is then to be purified. Purified with the wicked dead in it—Purified so as to be a fit residence for God himself. Of course all of it being thus purified, and the matter that did once, and must again compose the bodies of the wicked, being at the time of its purification, in it, and part of it, that matter must also be purified. Then a thousand years after the new earth has appeared, and Christ has been reigning on his Throne, and the tabernacle of God has been with men, and he has dwelt with them on earth, the wicked dead will be raised out of the new earth, and their bodies be composed of its former matter, and they with the Devil at their head, will go up upon its breadth and compass the camp of the saints, and the beloved city, designing battle, supposing they can dethrone God himself. What an absurdity!! But, to avoid this absurdity some conclude that we shall not have the new heaven and earth until after the second resurrection, or end of the 1000 years. This, I believe, is Bro. Storrs' opinion. Yet he says the 1000 years is the day of the Lord. Well, Peter says, (2 Pet. 3: 10); "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up." And Rev. 20: 11, shows that it is when the judgment takes place, "And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away." This must all occur in the day of the Lord according to Peter, early after the beginning of it according to the view Adventists have adopted of that passage. But, if the 1000 years is in the future, and are the day of the Lord, they must be gone before this takes place; for the Devil is not loosed until they are past. Well, if the present earth and heaven pass away at the coming of the Lord, we must, immediately have the new, or none at all.

V. "But, the two resurrections, the one at the beginning, and the other at the end of the 1000 years," says one, "will overthrow the whole of your argument." Well, if it will, then let it be overthrown. But, however we will examine the objection from that quarter, before we take it for granted that it has the tremendous weight it is said to have. John says, ver. 4; "I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

It has been assumed, that when John says "I saw thrones and they sat upon them," he means the saints, after the coming of the Lord and the general resurrection of his people, will set upon thrones, in fulfillment of this prophecy. But is this so? I saw thrones and they sat upon them.

Who? They I understand to be a personal pronoun. As such it must have reference to some other word which will define & fix the extent & nature of its meaning. What word can that be? It is said it is *souls* in the latter part of the verse. But, is there any other reason for referring it to that word, than the fact, that a private interpretation can not be sustained without it? I think not. Is it the most natural reference? I think not. "I saw thrones, and they sat upon them." Who? Those nations mentioned before. The word *nations* in the preceding verse, being the noun to which the pronoun *they* naturally refers. Then, if, at the commencement of 1000 years, the nations are sitting upon the thrones, it is clearly evident, the thrones must then be standing. But, will the thrones of the nations be standing, and they occupying them, at the resurrection, at which time our friends say the 1000 years commence? Let us see, Dan. 7: 9; "I beheld till the thrones were cast down, and the Ancient of days did sit." &c. Here is the thrones cast down at the sitting of the Ancient of days, after which the beast is destroyed, and the kingdom received by Christ & his people, which brings us to the resurrection. How can these two passages be reconciled upon the hypothesis that they refer to the same time? They cannot. But, if the view be correct which I maintain, then the thrones were standing and the nations sitting upon them when Justinian gave the saints into the Pope's hands. "And judgment was given to them;" and the "souls" or, "and I saw the souls, of them that were beheaded for the witness of Jesus, and the word of God, and which had not worshipped the beast." &c. Now I maintain, if there is any correctness in our translation, that it is impossible, upon any fair construction, to get any body into this resurrection but those beheaded. For the word "*which*," after "for the word of God," and before "had not worshipped the beast," is a relative pronoun, and must have an antecedent, and must agree with its antecedent in number and person. Now, there is no word to which this relative pronoun can refer as its antecedent, except the word "*souls*," of them that were beheaded," &c. Then "*which*" must have "*souls*" understood after it, and must mean the same *souls*, no more and no less of those specified before, as having been beheaded, &c. So then to undertake to include in this resurrection, at the beginning of the 1000 years, all the people of God, betrays a disposition to strain a point to support a favorite theory. To say that the latter part of the 4th ver., which reads, "and which had not worshipped the beast nor his image, neither had received his mark in their foreheads or in their hands," means all saints of all ages, or any more than those meant in the former part of the verse, by "I saw the souls of them which were beheaded for the word of God and for the witness of Jesus," is to say that we are not bound to pay any regard to the natural construction of sentences, and the necessary relation of words in our interpretation of them, but, that we are to be governed entirely by our own preconceived opinions. This would do for the Pope. This might do very well for the D. D.'s and Revs of the day. But, it does not look so much like the thing with Adventists.

But, is it not said "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power"? Yes, it is so said. But it is not said none are blessed and holy but those. Neither is it said the second death shall have power on all others. That is inferred.—How naturally and how fairly is another question. The latter part of the chapter seems to show us pretty clearly that in the final judgment and resurrection, there will be some whose names will be written in the Lamb's book of life, and will not be cast into the lake of fire, which is the second death, while others whose names are not in the book of life will be cast into the lake of fire.

Now I hold that the scriptures do clearly present us with the idea of the general and final resurrection of the dead, just and unjust, being together, at the coming of the Lord. And the evidence of that point is so clear, and so irreconcilable with the view Adventists have taken of Rev. 20: that whatever difficulty may seem to exist in our minds arising out of that chapter, it

can not overthrow such evidence, and ought to be set down as simply growing out of a want of more light. Let us examine this subject in the light of Revelation and candor. Do the scriptures teach the doctrine of two resurrections in point of time, the one to take place immediately at the coming of the Lord, and the other a thousand years afterwards? In answering this question, my present convictions of truth compel me to take the negative. I trust my entire object will be to ascertain and exhibit truth, in the fear of God. This I shall do in two ways.

I. By examining a number of passages which naturally present us with the idea of the righteous and wicked rising at the same time.

II. By examining other passages supposed to teach such an idea, and showing they cannot be made to support it except by a mere unfair inference.

1st. The first passage we quote is Dan. 12: 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt." How have Adventists construed this passage? In something like this form, "Many of them that sleep in the dust of the earth shall awake, some (of this many) to everlasting life (when Michael stands up, or the Lord comes) and some (of this many) to shame and everlasting contempt." (a thousand years afterwards.) Now does not the connection of the passage, as well as the necessary meaning of the language show that it is all at the same time. Michael is to stand up, and there is to be a time of trouble such as never was, since there was a nation, even to that same time, and at that time (when Michael stands up and this great trouble comes,) Daniel's people shall be delivered, every one found written in the book. And what else will be done at that time? Why, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame & everlasting contempt."

THE DAY-STAR.

CINCINNATI, NOVEMBER 22, 1845.

CORRESPONDENTS.

Bro. D. B. Gibbs, (letter on page 31) is of course, entitled to his views relative to the Sabbath—and no child of God will claim the right to oppose him while he regards the day "to the Lord". If he has any thing to present against the view taken of that subject, in Nos. 1 & 2, Vol. 7., it shall be published. He has passed by the arguments of Jesus, and Paul, touching the question. His article on the vision of the Eagle, was circulated in the "Standard", but I have another view of the matter, that would have been presented ere this, but for the want of room. I believe the 2d book of Esdras does "contain a portion of the words spoken to holy men of old, by the Great Jehovah"; and so does Ezek. 37: 39: How can Bro. G.—be silent about it?

THE 1000 YEARS OF REV. 20: This article, commencing on page 26, is from the pen of Bro. J. W. Ruller, of Philadelphia. The argument is new to me, and of course I can not hastily decide upon its merits. When the remainder of the article shall have been received I shall be better prepared to examine it. One thing however, is plain—that is, the power that was to be bound, is the same in Ch. 20: as that mentioned in Ch. 12: But it does not therefore follow that all our past applications of Ch. 12: to Pagan Rome, may not have been altogether too limited. I see nothing in the article that should startle, or offend any one. It is certainly a glorious thought, that it may be possible to prove, that a final and eternal end, is now, speedily, to be put to the reign and deceptions of the devil, without any possibility of his reviving again at the end of 1000 years, yet in the future. The writings of all second advent believers hitherto, have been very dark and cloudy about the work of this 1000 years. May the Lord give his children light on this subject? The true light, is what we want, having no disposition to manufacture new theories, or be chained up to the imperfections of old ones.

The receipts are insufficient to meet the expenses of the present number. Will the friends interested remember this?

THE FAITH ONCE DELIVERED TO THE SAINTS.

"What doth it profit, my brethren, though a man say he have faith, and have not works? Can faith save him?" James 2: 14.

Where shall we go to find what the works of faith are, but to the word of God? From ver. 19, we learn that a mere profession of faith, or a bare assent to the testimony of God, is peculiar to devils, as well as pharisees and hypocrites. The devils are fully persuaded that there is a God, and that they will be judged by Him. Mat. 8: 29. Such too is their faith in Divine testimony, that we nowhere find them in the fog about the time, in which they are to be tormented.

But there is another kind of faith, that apparently possesses more merit, yet is, in the end, worthless. "But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation, or persecution ariseth because of the word, by and by he is offended." Here is not only assent to revelation, but approbation of it, and joy in it—producing reformation, or an actual change. But still, some things are able to stumble them, which they could not do, were God and his truth, their only trust.

True faith in God accomplished the cure of the "lunatic," Mat. 17: 14—21. And because the disciples would not bring it into requisition—without a doubt, the trusting soul of Jesus cried out, "O faithless and perverse generation, How long shall I be with you? How long shall I suffer you?"

What Christian doubts the testimony in Mark 16: 16! "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Now, how many professed Christians believe the language in the next verse? "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Do you believe that? O! that day has gone by. Very well; then upon the same hypothesis, the day has gone by for men to believe, be baptized, and saved.

Faith, "the substance of things hoped for, and evidence of things not seen," brings before the mind a full persuasion of the things, concerning which God has testified. It makes God's promise infallible. Neither reason, nor human judgment can comprehend these things; but faith makes them realities. It is the principal means of salvation, Eph. 2: 8. It is not idle, but works, and that by love. Gal. 5: 6. It purifies the heart, Acts 15: 9. It is in some strong, and in others weak, Rom. 1: 7, Mat. 8: 10, 14: 31. It is not a grace to be boasted of, Eph. 2: 8, Phil. 1: 29. It is set down for truth, as no truth is good for any thing without it, Rom. 8: 3. It is a modest, as well as powerful exercise, Rom. 14: 22. When did ever an apostle, or disciple of Jesus, boast of their great faith? though they often complained of its weakness.

In Deut. 32: 20, Israel were called children in whom there was no faith, because they did not believe what God had said, neither performed what themselves had promised. Abraham is called the father of all them that believe (Rom. 4: 11) only because he set an example of faith for God's people; and without his faith, not one soul

can obtain the promise. Gal. 3: 26—29. This then, is the only channel through which immortality can come. At God's command Abraham went out, not knowing whither he went. Gen. 12: 1—4. Heb. 11: 8. God told him (not to "confess" but to) "get thee out from thy country, and from thy kindred, and from thy father's house." Of course he must give some proof that God had told him thus, before he could expect others to be benefited by his faith. And what proof could he give, but the testimony of God? Into Canaan he came—and what then? The first thing in the order of God was to try his faith—so he was immediately driven out of Canaan, down into Egypt by a famine, where he got into trouble about his wife.

Now look at the chances for cavalling at the mysterious course God led him to pursue; and how easy to see that God has led his people in these last days, by a path much more plain. God renewed to him his promise, but in the room of then receiving it, the battle of the kings followed—Lot was taken captive. Patiently he pursued his course—joyfully received the covenant of circumcision, and notwithstanding his repeated trials, such was his confidence in God, that he withheld not his only son. O, how like God!

The life of Christ on earth, was an illustration of the faith of Abraham. He raised the dead—cast out devils—calmed the waves—silenced the winds, and conquered death:—Then left as a precious legacy for every child of his, the imperative command—the hallowed privilege—"FOLLOW ME."

Now, ye children of God, see where you have been led! A half smothered voice rolls back its mighty tones from the long forgotten prophetic page, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." "Come from the four winds, O breath, and breathe upon these slain, that they may live." O may it soon be said, "In my distress I called upon the Lord, and cried to my God: And he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled: The foundations of the heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and the darkness was under his feet. And he rode upon a cherub, and did fly, and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and black clouds of the skies. Through the brightness before him, were coals of fire kindled. The Lord thundered from heaven, and the Most High uttered his voice." 2 Sam. 22: 7—14.

LINES.

(BY C. S. M.)

A relic of the last "Hope Within The Veil" which was printed on one side, and never finished, on account of its supposed error.

Father, Father, end this strife,
Let me struggle into life:
Manifest thy changing power,
In this last deciding hour.
Savior, Savior, let me come,
Call my longing spirit home;
Set me now forever free,
That I may thy glory see.
Spirit, Spirit, let me feel,
All thy mission may reveal;
Let the mortal raiment fall,
And thy love be all in all.
Angels, Angels, wing your way,
Bring me to the gates of day;
Lay aside the flaming sword,
Paradise is now restored.

Letter from Sister Minor.

Philadelphia, Nov. 8, 1845.

BELOVED BROTHER—

It is some time since I have written, but it is not from any want of love to the escaping remnant, or increasing zeal in the closing strife for the Kingdom. The conflict truly thickens, but faith increases, and redemption is ours. My soul is *swill*, but I have found it difficult of late, to express the Spirit's fire, amid the confusion of tongues around us. Since the Passover, the Lord has been doing a precious work in our little band, which is still increasing, and I am constrained with meekness and fear, to testify, that through His strength and leading, we are *summing* on, from glory to glory. Truly, He has been humbling, purifying, and subduing us to himself. We have no theory, but wait upon the Lord to speak, and have felt well satisfied and blessed, to rest, and to move, with the cloudy pillar. We have been learning how to humble ourselves as little children, and now to love one another, and yield SELF, in its subtle forms, as clay to the moulding power of God. And while the world, the church, and the murmurers, DENY this power, we confess, and rejoice in it. "GOD IS LOVE, and every one that loveth, is born of God, and knoweth God, but he that loveth not, knoweth not God." The Lamb-like Spirit will alone prevail, over the evil spirits, with which we now wrestle, but praise God, he hath given us of his Spirit, and we shall OVERCOME. This LOVE, the *heaven* of the Kingdom, cannot exist, with bitterness, impatience, or SELF. It must have the whole being, it must fill and subdue, until we are full of God. Else we shall stumble in this awful race, and be wounded and perish from the way. I understand that the Lord is preparing a peculiar people for himself, "a people that shall come, which not having heard of me; yet shall believe me, to whom I have showed no sign, yet shall do that I commanded them, they have seen no prophets, yet they shall call their name to remembrance and acknowledge them," "and tho' they have not seen me with bodily eyes, yet is Spirit they believe the things that I say." Eudra then adds, that the Old Testament prophets are their leaders, and that the Kingdom is already prepared for them, etc. Having this hope, dear brother, we feel no disposition to 'halt' in the narrowing path, but would "go forward" in the strength of Israel's God. Those who 'remain' in this warfare, are dear to me as life, and as beloved, as the purchase of my Saviour's blood. We rejoice that there are a few names in the West, who are not ashamed of the commands of Jesus, or the work of God, in their past experience. Since we received your last paper, (number 4,) we feel encouraged to hope that the Lord will preserve one sentinel, or witness for his truth. "Eli-ah verily cometh first and restoreth all things," and we are glad to hear that the spirit of RESTORATION is moving in the 'Tabernacle,' and that you are striving for 'the faith of God' which was once delivered to the saints, and which must now be restored, to those who are humble enough to receive and heed it. Oh for that perfect meekness and humility which God CAN use, in his strange work of our preparation to receive the Kingdom.

Some weeks since, I visited New York, Boston, and Portland. My heart yearned with expectation and love toward the afflicted remnant, I found the traces of their entire scattering, and wept. Yes, dear brother, I wept, and suffered more at the sight of their afflictions in those two weeks, than in all my paths of trial and reproach for the past year. They seemed like a flock of sheep, in the tangled forest from whom the wolves had torn many, and wounded others. They seemed frightened, and almost desperate, and some were turning to stamp with their feet, and fight for themselves, instead of crying to the Good Shepherd. These wolves, I call not men, but the devices of the adversary, by which they have been overcome. By which they have lost their meekness, patience, and love, and through which a spirit of bitterness, denunciation, and fear has taken possession. I found some who have stood long and faithfully with us, beginning to faint and

grow weary of the onward conflict, some 'CONFESSING' that God had not led them out, and looking again towards Egypt. Some who mourned over these desolations, and others who like Caleb and Joshua had another spirit, who believe with us, that it is our Father's good pleasure to give us the Kingdom, and that through his Spirit we are well able to go up at once and possess the land. I met with brethren and sisters of different views, whom I could recognize as children of the same Spirit, and with whom severally, I enjoyed the communion of God. One class were looking mostly at the literal promises and manifestations of the Kingdom, and the other at the spiritual.

God has joined the Body and Spirit, the literal and the Spiritual, together, and we suffer loss, when we attempt to separate them. In the economy of Nature and Grace, it takes both to make a complete whole. We may be perfect in love, while we are not perfect in the wisdom of God. Such are truly blessed and accepted of him, else who would not perish. Glory, Glory to God, my soul burns within me, while it is struggling to speak out, through this fettering ink and paper, to the *little flock*. Oh how I LOVE them, my heart is running out, in that sense, that vision of heaven, which makes us one, in God. Oh for an angel's trump, and the pure language, that I might shew every hidden one, something of the glory which I feel, and which is now overshadowing us. I still hold fast, that whereunto I have attained in the blessed doctrine of the second Advent of Christ. The Holy Ghost has witnessed at every step, and I dare not now, give lightly up, any part of it; for Jesus says, hold that fast which thou hast." He has not so confirmed and owned us in vain in 'looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ,' in defiance of the church and world, who plead any thing, and any way, in argument against it, so we will only give that up. But my spirit-leaps within me, and cries—No, No, if I perish, let me perish, in the path in which the Lamb has thus far led me, with my last look towards Canaan. But no, beloved brother, God never began a work without finishing it gloriously. We know that this is his work, and that he hath kept us in it, and we will not fear the result. I would not exchange the path for ten thousand worlds. Well, I was going to say something about the Spiritual and the Literal views. Among those, who now believe that ALL the manifestation we shall ever see, of our Lord Jesus Christ, will be in his 'members' and in his 'brethren,' I met with some precious spirits, who had given up all for Jesus, and had submitted to one test after another until SELF was nearly consumed. After much prayer, humiliation, and submission to God, with regard to their position, His Spirit shone upon me in great power and opened my understanding to see in his word, the glory and mystery of this last test, in their case.

We read that "God did tempt Abraham," to sacrifice the child of promise, the type of Christ, to slay him, and CONSUME him upon the altar. He submitted his will, gave up the idolized body of his child, and was willing to "receive him in a figure" (Spiritually) to fulfill the promises of God. He obeyed; God was well pleased, but soon sent him a message, "It is enough," and restored Isaac. We know that all these things happened for our types, and we read of a temptation which is to try, and to prove, the children of Abraham, when they are 'purified and made white' in the end. These dear brethren are fulfilling this, and no wonder at the glory that fills their souls, in such perfect submission to God. In the person of Jesus, they have laid the promised "KID" upon the altar, to be consumed, but they will soon rejoice at the message which God will send, and receive him to their eternal joy. At the first Advent also many rejoiced in his personal presence awhile, and then he was offered up and hidden from them in the grave, and their faith was *ruined*. They loved him still, and watched at his sepulchre, and he was again restored, and said "handle me and see, for a Spirit hath not flesh and bones, as ye see me have."

We that have thus far looked mostly at the lit-

eral interpretation, have been verily ignorant of much of the blessedness and power of a *literal* scriptures, that teach the glory that shall be revealed in us at the revelation of Jesus. Also respecting the church representing the body of Christ and being members of his body, of his flesh, and of his bones, while he is still, "I lay over all things to the Church" and the "head of the church." Also where the word saith,—"ye are the temple of the living God," "ye also as lively stones are built up a spiritual house," "whose houses are we if we hold fast" etc. We perceive that our Lord is "the head stone of the corner" and that the head stone will soon be brought forth, "with shoutings, crying great grace unto it."

Yes, we shall soon hear a shout that will reach the heavens, the shout of FAITH, like that, that leveled the walls of Jericho, when our brethren receive Isaac, and we "all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Body and Spirit, literal and spiritual, a complete whole. Let us tread softly before God, when we approach this stone of offence, if we have any remaining will, or self, it will shew out here, impatience and bitterness will enter, and the dove-like Spirit will take its flight.

I understand that our Lord Jesus Christ, is "the first born among many brethren," "high priest over the house of God," and will soon reign "a priest upon his throne." "The times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things."

"The days come that I will come to draw near, and to visit them that dwell upon the earth," and "judgment must begin at the house of God." I believe that we are 'the temple of the living God,' and that the Lord, by his Spirit, came suddenly to his temple, on the 10th day of the 7th month, 1844. That he then changed his office work, in drawing near, in his second manifestation to the world. That he has been sitting "as a refiner and purifier of silver, purifying the sons of Levi, (his peculiar people, who are soon to be "priests and kings unto God,") "his fan is in his hand and he will thoroughly purge his floor." He is now in a special work and sense, proving and preparing his people to reign with him. This sanctifying process, which is like fire consuming every thing within us, that is not like Jesus, I understand to be entirely out of the Lord's common, providential order, with his children in other days, and preparatory to our translation and his glory. The 3d ch. of Mal. contains the prophetic history of the last year. The murmuring, saying, "it is vain to serve God," the robbing of the altar, that which was consecrated at the 7th mo. Those that fear the Lord speaking "often to one another," (not to the world,) and the beginning to discern between the righteous and the wicked, as the burning "day cometh." Consider the scattering, sifting, tests and trials, of our LOVE, patience, and whole consecration, the past year.

Is the refiner not in his temple? This has not been in the churches, all has been peace and safety there, it has not been among Adventists who have returned to the form and deny the power, all has been outward order and tranquility there, but this searching, reproof power has been alone among those who are pressing forward, as witnesses for God. As this work draws near its consummation, we begin to feel the energy of eternal life stirring within us, a power, a glory, and that LOVE of GOD that casteth out all fear.

Our faith is increased and anxious to take hold of the promises of God. As soon as his elect are thoroughly proved, the Captain of the Lord's host will appear, "the Lord himself shall descend from heaven, with a shout, with the voice of the Arch-angel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and we shall be ever be with the Lord."

There is therefore no retreat for me, the work

temptation, judgment, and restoration, has commenced, and will surely, and immediately bring the perfect manifestation of the sons of God. Hallelujah to the Lamb, who hath washed and redeemed us to God. Oh the mystery of the LOVE of GOD, who has accounted us worthy to be numbered among his precious remnant. Examine this long epistle. I little thought of talking so much when I commenced. Press forward, brother, and I will still strive to keep in sight, and we sit down together in the Kingdom of our Father and our God.

C. S. M.

Letter from Bro. Gibbs.

West Becket, Mass., Nov. 3, '45.

DEAR BRO. JACOB:

The last seventh day was the second sabbath. I have realized as such, and endeavored to serve in accordance with the Word. It says, in 26: 3-5, "For unto thee, (Isaac,) and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father: because that Abraham obeyed my voice, and kept my charge, and commandments, my statutes, and my laws." The particulars here embraced, which Abraham kept, are specified. Instead of making a private interpretation, we will turn to Exodus 16: 24, 25. And he (Moses) said unto them, this is that which the Lord hath said, "To-morrow is the rest of the holy sabbath unto the Lord. And Moses said unto that day, for to day is a sabbath unto the Lord." (Vr. 26.) "Six days ye shall gather, but on the seventh day, which is the sabbath, on it there shall be none." (Vr. 27.) "And ye shall pass, then went out of thy people, on the seventh day, to gather." (Vr. 28.) "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Are the commandments and laws, here noticed, the same that Abraham kept? Who dare stand and say, they are not?

We see here the seventh day is specified and "the holy sabbath unto the Lord," according to the command of the Lord, made unto us. We see the command for the seventh day is a holy sabbath unto the Lord was obligatory upon the children of Israel before they came to Horeb. When this command of the sabbath was made, or instituted, we are not informed. The Lord says to Moses, "How long refuse ye to keep my commandments and my laws?" This was said because they had broken the sabbath—a law before made requiring its observance. We understand the covenant made with Abraham embraced the observance of the sabbath, and is obligatory upon the whole Israel of God. Again, Isaiah 56: "Thus saith the Lord, To the eunuchs that keep themselves, and to those who desire judgment and do justice, for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and shall not be polluted: he shall keep himself from polluting it, and keepeth himself from doing any evil." It is said, this command to keep the sabbath is to those who are under the law. But stop, mark the expression—this is the man—how broad! how full! irrespective of persons, Jew or Gentile, under what law or age they live, no matter.

The command and blessing being parallel, also extended, while probation lasts, until my righteousness should be revealed, which was nigh at hand. That man is to be pitted who will pervert a portion of God's word. Does he not make presumption and the magnitude of God with impunity? Can man abrogate a command of God with impunity? Beware, fellow worm, whosoever art. I will notice one more command and the subject.

Our Lord says, when ye shall see the abomination of desolation, spoken of by Daniel, the stand in the holy place, (whoso readeth shall understand;) then let them which be in the field flee into the mountains: But pray ye that ye flight be not in the winter, neither on the sabbath day. What does our Lord mean by the sabbath day? Did he not nail that to his cross? Should he require his servants to pray about

the sabbath day five hundred years afterwards, as they were not then under the law? My servants, dost thou not know thy father Abraham kept my charge, my commandments, my statutes, and my laws? Because I included the observance of my holy sabbath in the covenant made with the children of Israel on Mount Sinai, do you think because that covenant was broken and done away, that the law of the holy sabbath should be void? which law had been kept by their fathers? Now thy servants plainly understand, those whom thou commandest thus to pray would live at the time when the man of sin should be revealed, who should change times and laws. The law of the sabbath would then be broken. Thou knewest thine elect then would so much revere thy Word, were their lives in jeopardy, and it was on the sabbath day they would sacrifice them rather than do violence to thy law. In this thou hast taught us to beware of the teachings and commandments of man and strictly to regard thy word, and that the law of the holy sabbath remained, and that not a jot or tittle of thy law should fail until all be fulfilled in the restitution of all things.

I sent you the Jubilee Standard, containing my views of the vision of the eagle, of the second book of Esdras. I have not since observed from your pen a single idea in relation to that book. How is it, ye bold and fearless watchman who have stood so strong in defence of the truth in this hour of peril? Does not that book contain a portion of the words spoken to holy men of old by the great Jehovah? Can you be guiltless, knowing the fact, and remain silent, while it remains debased and trampled under foot? If you have not searched to see whether these things be so, does not this momentous point of time, in which we are looking momentarily for the King of Kings, imperatively demand of you that you delay no longer that sacred duty? That in this case, also, you will manifest your regard of the tremendous responsibility resting upon you as a ruler set over the household of faith. Dear Bro. I pray the Lord you will see to it. The "Day Star," as has been observed, is the only medium through which the whole truth beams forth, that the flock of slaughter may have meat in due season. May it so continue until the righteousness of our Lord shall be revealed.

Your brother, waiting,

D. B. GIBBS.

Letter from Bro. Cook.

Warren, Oct. 6, 1845.

DEAR BRO. JACOB:

The last "Day Star" greatly rejoiced us. You have a glimpse of "present truth," which is very important. God's plan of judgment, as well as mercy, is administered by his saints. Our history is not to end here, but to continue directly on through the entire scenes of judgment, instead of being diverted to other worlds. Our agency will be as real, our faith as necessary, as was that of Moses and Israel in the judgment on Egypt; or, as was that of Joshua and "the Lord's hosts" in the taking of the kingdom, and possessing the kingdom of Canaan. If those were types, they must have their antitypes in the fulfillment of Dan. 2: 34, and 7: 18.

Amid the glorious achievements of the last "sealed" 144,000, we may witness the "faith once delivered to the saints." "The rod of his mouth," uplifted by some modern Moses, may achieve wonders never seen in the deliverance of ancient Israel, Isa. 11: 4. Why has not this scripture a reference to the "rod" of Moses? See also Heb. 15: 15.

Then another point of unspeakable moment seems to open clearly to many minds. It is new to me, if not to you—at least in its relations. Faith is made necessary to the obtaining of eternal life. In other words, we shall not be exempt from death by physical omnipotence but "by faith." Faith in Christ, including the promise of a resurrection, has been essential on the part of those "who sleep." They cannot share in the glories of the first resurrection but by this faith. Faith in Christ, including a promise that we shall not die, is as needful in us that we escape death.

John 11: 26, "Whosoever heareth and believeth in me SHALL NEVER DIE"—shall thus become immortal, Amen! Their experience will progress, undiverted by death, through the scenes of grandeur and glory which lie just before us. Hallelujah! We may live longer than Methuselah, to serve and glorify God. It is, to my conception, an inexpressible privilege to live and cooperate in the coming crisis. The burning glories, and the terrible splendor of the day of God, transcend all that Moses, or Joshua, or Elijah saw, save in holy vision.

I cannot now dwell on this theme. One thing is certain, a NEW CHAPTER OF PROPHECY AND PROVIDENCE is just opening to our view. Let us read and understand. Amen.

Bro. Pickands was in Cleveland on our arrival. My limits will not allow me to describe his state of mind nor mine. We talked over a multitude of topics. Since we left, several scriptures have opened up with sweetness, and glory, and power to my mind; and I thank God and take courage. "The meek he will guide in judgment."

Ye see that I have been delayed in my journey eastward by the sickness of friends. It was not convenient to be at the Rochester Conference.

Yours, in hope,

J. B. COOK.

Letter from Bro. Goldsmith.

Springfield, Oct. 12, 1845.

DEAR BROTHER:

I would have written to you before now but for the fact that your paper is occupied with better material than I can afford. You all know more than I do: even the children can frame a better answer to the hope that is within them than I can, and I am happy that they can. I would rather that ye all were, and would continue to be, in advance of me in every good word and work, in all knowledge and holiness, in all patience and godliness, even until you reach Mount Zion.

I am now, more than ever, pressing my way into the kingdom. The more the difficulties increase the more my desire increases to obtain this glorious state. It is well worth the sacrifice of everything we can think or imagine, even another and another disappointment of His coming, as we have been disappointed heretofore. Should the like occur again, in the blawing of our most sanguine hopes, I shall still be, the Lord helping me, a greater fool for Christ's sake than ever.

I am bound to look and pray for the Lord until he comes. I have no other real friend but Him. Jesus is all my hope. He is my stay and my staff. I run to him every hour in the day; so that, whether sleeping or waking, I know I am the Lord's. I want no better friend than he is. He supplies all my wants. He smooths my bed and gives me sleep. I desire to see Him very much, to behold the beauty of his person, his comeliness and majesty, his tall and graceful mein, surrounded by the bright intelligences of heaven, all gazing with ineffable delight upon those who endured hardness, as "good soldiers." Oh! I want to be among that happy band, to see the mild beaming lustre of his "Eye," to hear the sweet and silvery tone of commendation, "Come ye blessed," and then to be presented to the "Father" "faultless and pure." Oh, my beloved brothers and sisters, why should we dread reproach and scorn; let us pour contempt on all our pride and seek to humble ourselves, like Carloman, king of the Franks and a great warrior, who, for the sake of eternal life, retired from his throne—forsaking it for the worship of God. He humbled himself more than you or I have ever done. He went to Mount Cassino, where he exercised every sort of self denial by undertaking the humble offices of keeping the sheep, weeding the garden, and serving in the kitchen; and in every way did the good man strive to humble himself before God. This was A. D. 724. Now, my dearly beloved, let us do likewise, by consenting to become of no "reputation" by becoming the filth and off-scouring of all things. Washing of each others feet is the great door to this valley of humiliation. "Heart's ease" grows here in rich abundance. The less we think of ourselves, the more we will

esteem the truth and those who advocate the truth; the more we humble ourselves, the keener becomes our relish for things exalted; the higher we would build, the deeper must we lay the foundation. (Luke 6: 48.) Flesh and blood can hardly bear this humiliation, but it is absolutely necessary; the Lord designs our entire subjection to him in thought, word, and deed. May the Lord help us to humble ourselves, that we may be exalted in due time! We should also confess our faults, one to another, for this promotes humility and contrition. I confess to you, my dear brothers and sisters, that I am not as poor in spirit as I should be, nor so merciful, kind, or courteous as I should be; I find some things irritate me and cause me to use hard words, (this is in my family,) and this produces retaliation on the part of my wife—so condemnation comes as the result. I am often possessed with wandering thoughts and vain imaginations, which annoy me very much. I am often caught parleying with unbelief, or holding a conversation with some abolitionist, so that I sometimes conclude it is no use for me to try for eternal life, I am so very faulty; but God sees and knows I would not willingly offend him, and he has said himself, while talking to Nicodemus, "That which is born of the flesh is flesh." I often loathe myself in deep loathing and abhorrence. These, brethren, are my faults, and these are not all—many are my delinquencies and backslidings of heart and practice, that, look at myself which way I will, I am faulty—yet I would not willingly or wilfully offend my Lord and Master. These are the thorns which trouble me. I have no inclination to sin, though sin may dwell in this mortal body and brings me often into bondage to sin and death. My constant desire and prayer is, Lord Jesus root out all these dire remains of sin and make me a temple of the Holy Ghost.

Sister Clemons, my beloved sister, and our Bro. Pearson, have adopted quite a new confession to me; such a confession would never suit me: ignorant as I am. When I cast my eyes on it I thought on that expression of David, found in Ps. 137: 5, 6, "If I forget thee, O Jerusalem, let my right hand forget its cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy." Oh! how could that dear brother and sister, give up to such a temptation of the devil? I thought they were of the purest metal! I am astonished, I confess; but we must drink the bitter wine of astonishment, as Jeremiah did. If these dear people were never under a delusion before, they are now completely. They must now sit in the seat of the scorner, and become revilers of our blessed Hope. They must necessarily become scornful if they do not repent speedily. Their fall shall not deter me from pushing the battle to the gates, if it has to be over their dead carcasses, "the Lord being my helper." We are right, and the Lord has led us right, blessed be his Name for evermore. I want no better evidence than what I have, that God's pardoning sinners is finished, and their damnation being sealed in full. I want no better evidence than there is, that the poor foolish virgins are gone to buy oil, and at dear rates to boot. I ask no better proof than I have, that the line of demarcation is drawn fair and square between the foolish and wise, between the goats and the sheep. I ask no better proof for these facts, than now exists; others may require better evidence whose moral perceptions are more obtuse, but I do not; such procedure is perverting scripture by wholesale—it is saying to the righteous, it shall go ill with him.

I have just reasons for believing they were true and honest while they continued to look and haste to the coming of the Lord Jesus from heaven, as is set forth in the 25th of Matthew, but now I have good reasons to suspect them of dishonesty; they, poor mortals, cannot endure the privation of "sitting alone," as sparrows on the house-top—no, they cannot endure this—so they must compound and sacrifice the delights of Canaan for the melons of Egypt. I will let them go, for fear their deadly influence may paralyze my love for the truth. Brethren and sisters, keep close to Jesus; you see the force of Isaiah 2: 22.

If we are not right now, we never can be right; if the Lord has not led us in this campaign, we have never been led nor never will be.

If any poor pilgrim, on his way to Mount Zion, should pass through Springfield, Ill., he will find a disciple, by the name of Goldsmith, who would be glad, yea, very glad, to entertain him as long as he wishes to stay; and he will find one who will wash his feet and refresh his bowels. I wish some one would come along, but I wish for Jesus more, to end this painful war. Come, Lord, and avenge us of our adversaries. I love the "shut-door" pilgrims, they are bone of my bone and flesh of my flesh. I also love my enemies, as our Prince commands, and shall, till the fearful iron rod is put in my hand. I should like to aid you, my dear brother, if I could, but I am altogether unable, even to pay the postage; but I trust I shall own, before long, more gold and silver than you ever saw. Continue on, Bro., hold fast.

Your brother in the Lord,
JOHN J. GOLDSMITH.

Letter from Bro. Burlingham.

DEAR BRO. JACOB:—

I sit down this evening, I believe in my soul, to do the will of my Heavenly Father. I have delayed writing, for the reason that I believed ere this, I should have met the whole Israel of God in the Holy City. While I write the fire burns, though I must touch upon a subject that I would pass by if I could do it safely. There has been a stumbling block thrown in the way of God's people, and for one I feel that I should not be free to neglect my duty in this case. I shall be as plain as I possibly can.

First, I will say that Sister Clemons, and Bro. C. H. Pearsons, got along very well till last spring. True, our sister was in a furnace, but this was all right. God puts his children in a furnace, and when he sees his image in them, he will come and take them home. That furnace had proved good for my poor soul. This is all right; but the cause of so sudden a change in these brethren and sisters was, last spring the children had got so far from the world, nominal church and Adventists, and the enemy, that they began to be burdened with visions; the result of which was, the children, began to trust in them, in the room of going to Israel's God to learn the way of duty. The devil began his work in this way, about the time that we got further light on the parable of the "ten virgins." He has accomplished one thing—that is, he made out to get their eye off from the Bible for a short time, but there is the end to the devil's chain. His object in this, was to destroy their influence; more particularly that of Bro. Turner, and Bro. Howell, and other of the lecturers. But, dear children, you who are thinking that there is a sinking in this direction, HOLD ON! It is not so. God's Israel were never stronger in the faith than at this day. We had a good deal of feeling on the 10th day, but not that perfect faith that we have now. I am glad that Bro. Cook has found out that God is not a mere God of circumstance, but a God that will raise his children from sickness in answer to prayer, when the gospel rule is applied. Have we a God in Heaven? Just so sure then, will He answer the prayer of faith. I will give one instance. One of God's servants in this section, visited a sister who was confined to her bed by sickness, and said to her, "I do not believe God wants you to lie here," so down upon his knees he fell, and called upon God in her behalf, and she "was made whole from that very hour," and even the wicked said that a "notable miracle had been wrought," and one of them wanted the brother to go and pray for his wife, who was also afflicted.

I do not know of an individual that has been moved from their Bible position, by the course that has been taken by the "Hope within the Veil." The reason is, they all have an experience that agrees with the word of God. Our trust has not been in sister Clemons, or Bro. Pierson, although we loved them as our own lives, while they stood in the council of God; but when they took a back track, I tell you God Almighty

was not in it, and I know it. O, how my soul burns within me while I undertake to review the past. It is as much as I can do to sit still and write. It has become a history. What has become a history? The vision has been made plain upon tables, up to 1843, 44, and never will be SO MADE again—no, NEVER, NEVER. What then? "If the vision tarry, wait for it. Because it will surely come, it will not tarry." Matt. 25: 5, "While the Bridegroom tarried, they all slumbered and slept." Has this portion of Holy writ been fulfilled? Answer, Yes: The set your hearts at rest, for it never will be done again. "And at midnight there was a cry made." Why did not Jesus say, "there is a cry made?" The reason is plain—Jesus saw that his children would not be of the great and noble of this world, but of the poor. The religion that is without an experience is good for nothing; hence, our blessed Jesus wrote his law upon our hearts, in that mighty movement—the midnight cry, and we all can see the force of the parable of the ten virgins, and other Scriptures connected with it. We were not to understand this parable till we reached the 13th verse—hence we see the force of the language, "there was a cry made." When was it made? One year ago; so those that are still waiting to hear it ended, may have to wait till the Second Resurrection. It would be well for every one to look to this point; for the cry has been made, and ended, and will never be made again, and God's children know it. Bro. John recorded our experience in Rev. 19: 6-8. The testimony of these (ver. 3.) was just the cry that was made last spring, when to our astonishment, we found that the marriage had taken place since the 10th of the seventh month. "And he saith unto me, write Blessed are they that are called to the marriage supper of the Lamb; and he saith unto me, these are the true sayings of God." This verse has been calling the children to the supper, which I believe will be at the feast of Tabernacles.

I am glad that the master has established the midnight watch, with that of the midnight cry for in the first half of this night there was scripture fulfilled, which will not be fulfilled again. Rev. 14: 12, 13, Luke 17: 26-37. I will not remark upon these texts, but I pray God to give us the force of their meaning.

I do know that the spirit will lead to truth; and I know that Jesus is coming. Faith without works is dead, being alone; and it seems to me now, that our work is of such a nature as to make our faith perfect, and when it is perfected, deliverance will come. I can not see any difference in the faith required of us, and that which was exercised by Elijah. He had the knowledge of the truth, and, bless God, so have his children here. There is no guess work about it. It causes us to act just as though we knew we were going home to-morrow. Such faith, and such only, will be honored at the appearing of Jesus. Bless his holy name! O, how I want to see the gathering time come!

Yours, in the patient waiting for Jesus from Heaven.
CHARLES BURLINGHAM.

A brother returns his paper from Ill., with the margin written over with severe epithets; and one reason for this, is because Bro. Cook's discourse on the "dispensation of the fulness of times" did not suit him.

Suppose all others should pursue the same course. Why, then we should have a community of Popes, who, each one in his turn, would thunder vengeance upon the other, because his own creed is not adopted. Some, however, know how to prize a medium of communication where they can be heard on the subject of the Advent, though their views differ.

LETTERS AND RECEIPTS,

For the week ending Nov. 20th.

H. Riouffe, J. V. Himes, James L. Boyd, T. Finckbine, 1.00; a friend, .50; J. Hamilton, 1.00; Lewis Martin, 1.00; Dr. A. Doolittle, .50, and .50, each for B. G. St. John, Theodore Hanford, Mark E. Green, Wm. Hutchinson, Hiram Willbur, and 1.00 for Dr. J. Burdell; S. O. Scott, 1.00; Geo. Wise, 1.00; Dr. M. Helm, 2.00.

THE DAY-STAR.

R. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY: WHEN UNTO YE DO WILL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK,
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THE DAY-STAR

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TERMS OF THE PAPER.

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THE LITTLE FLOCK.

[BY JOHN HOBART.]

From the gloom of the desert, Redeemer we've come;
In quest of a country, a city and home;
A country where never the winter will chill
The rose and the lily, that deck the bright hill.

A country more lovely than Eden's first bower,
E'er sin brewed a tempest to rage a flower;
Or guilt drew the lightning's fire-flaming throw,
To write on its portals the ensigns of woe.

A country where serpents will never sting,
Where the wolf and the lion o'er gambol with joy;
Where the vulture and turtle in union rove,
And join in endearment the responses of love.

Where man disenthralled from darkness and sin,
The goal of a seraph or cherub shall win;
Behold the bright glories of the high Holy One!
And outshone the splendors that enliven the sun.

O, sure 'tis true wisdom this world to forego,
Nor covet the diamonds, the pearl's purple glow—
To scorn its best honors its pleasures despise,
And rise to a crown—a throne in the skies.

O give me, Redeemer, an eye that can see
Thy beauty—thy glory, and high majesty;
O grant me thy spirit, and bid me to share
The triumph and crown thy servants will wear.

Detached now from Babel, O, help me to vow!
Like dear brother Jacobs, sister Minor, and Hough,
To wait for thy Advent with uplifted hands;
WASH THE FEET OF THY SERVANTS and keep thy comm-

Though nobles and princes should halt in the race,
Or shrink from the trials true watchmen must face;
Though the mighty should falter and fall by the way,
The "little flock" threaten, or make them their prey;

Still led by thy spirit and cheered by thy word,
We'll brook every danger for the Kingdom of God:
With lamps trimmed and burning we'll look still for Thee—
Admire thy blest Advent, and shout Victory!

Extract of a Letter from Bro. Doolittle.

New York, Nov. 15, 1845.

BRO. JACOBS:—

We have been disappointed in not seeing you in N. Y., but we can say, the will of the Lord be done. I am still watching & praying for the coming of my blessed Saviour. I know he has promised to come, and I believe he will soon come, and will not tarry. My faith is strong in God, and in his precious word—it is food to my soul. My dear brother, I soon expect to meet you in this glorious Kingdom. The evidences increase every day, that our King will soon come, and deliver his waiting, afflicted people. When I think of these things, my heart cries out, "Come Lord Jesus, come quickly, Amen! Glory to God!! Praise his holy name!!" We continue our meetings at the corner of Grand and Elizabeth streets, and have precious seasons.

The brethren at Croton Hall have gone into an organization, and have chosen 7 Deacons. They

have Bro. Jones to labor with them, and others occasionally. They have good meetings—there are good brethren there, but our brethren will not come into their organization. * * *

There has been a great falling away in this place since last fall. The judgments of God are being poured out, showing plainly that the Great Day of the Lord is nigh at hand. O how does the whole creation groan to be delivered from this state of things! O, God have mercy on the "little flock." O God of our Fathers, keep thy people! O let thy Kingdom come. May he give you and me patience and grace, to endure faithful unto the end. All the brethren are well, and many of them send their love to yourself and family. Greet the dear brethren for us. Tell them to hold fast, watch and pray, and we soon shall be delivered

A. DOOLITTLE.

Letter From Bro. Perry.

Litchfield, Me. Oct, 25, 1845,

BRO. JACOBS:—

The cause of truth demands that I should correct a false statement published in the "Advent Herald". The cause of God, needs no misrepresentation to prop it up, for it will stand on its own bottom—being built on the rock; while those who have built their house on the sand, make use of a great many props, but it will not stand. Bless God, the foundation of his children standeth sure, having this seal: "The Lord knoweth them that are his".

The editor of the "Herald" of Oct. 15, in giving an account of a visit to Maine, says, they visited Litchfield, and many of the brethren there, had taken the strongest grounds on the closing of the door of mercy at the last 7th month, but there seems to be a general doubt among them, as to the correctness of that opinion: And while some of them have given it up for a better position, others talk of giving it up for that which is worse. And they close with saying, the Lord direct them by his council. And my soul says, Amen, to this last sentiment; and may He direct me while I state the truth in regard to this misrepresentation. After hearing of this statement, and our band coming together, I asked them the question, if they were as strong on the "shut door" as they had been at any time since the 7th month movement, and they all answered in the affirmative, and the most of them said they were stronger than ever. There was but two of our band that attended the Conference in Richmond, and they only one day,—a brother and his wife,—and they never professed to believe in a "shut door" fully. The brother said, after attending the meeting, that it strengthened him in our position. At the meeting held in our School house, in Litchfield, there was but one of our number attended, and he has not taken any part in our meetings since last spring, nor any other; he is the only one that worshiped with them—and I don't know but what he believes our position is correct:—He attends our meetings. I do not write thinking these statements will affect this band. No, that is not what it was written for. But I think it was to affect other bands. It was a long time before I could get the paper containing this notice, although there were four taken in the neighborhood—it did not come to Richmond, neither the number preceding, nor the one following. I do not say it was intentional, but it is singular, to say the least. Now if the editors of that paper wish the truth to be known, let them copy this letter, and state how they came by their information, and if they were misinformed they will show themselves honest by correcting their mistakes.

The brethren here are strong in the faith, keeping the commands of God, and so fulfilling the law—for love is the fulfilling of the law—and this is the law of God, that you keep his commandments. If you say you love God and keep

not his commandments, you are a liar and the truth is not in you. So says the apostle; and I believe it. Yes, we are contending for the faith that was once delivered to the saints, that subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, &c., Oh blessed hope, that they might obtain a better resurrection; and these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be perfect. Bless God, they will soon receive their reward & be made perfect with all of God's waiting Israel, and I pray that we all may be ready.

Your brother, waiting for the consolation of Israel.

D. W. PERRY.

THE SIGN OF THE SON OF MAN.

Boston, Mass., Nov. 3, 1845.

A few remarks on those portions of scripture that speak of the "Sign of the Son of Man." This sign, as spoken of by Matthew, Mark, and Luke, is literal, and was fulfilled in preaching the gospel of the Kingdom as a witness, (in the heavens, and to the powers of the heavens.) The political and ecclesiastical world, in the powers in the heavens—so recorded by the apostles. The sign shone the brightest and most powerful in the closing up of the midnight cry. Whatever ideas my brethren may have had in regard to this sign, it is all important that we should candidly consider this view of it; and see to it that we are not found looking for that which is in the past. There are a class who say this sign is in the future, and that at the moment it is seen, the Saviour will appear. It seems to me that we have been, on this subject, like those two disciples bound for Emmaus—"did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Jesus was with them.—How good it would have been for them to have known it was Jesus, but their eyes were holden, as it were, till the last moment. So it seems to me in regard to the sign of the Son of Man. Our eyes have been holden, while we have been travelling this past year. Yet, glory to God in the highest, we have felt as though Jesus was with us; and, bless his holy name! he has just opened my eyes that I might see that this sign is past.

Dear brethren, it does seem to me that we can not do the Israel of God any harm in bringing out the evidences that show this sign to be in the past, while there is much danger of looking for the sign, while we should be looking for Jesus himself. Suffer a word of experience on this point. Ever since the 7th month, my mind has been more or less agitated on this subject, and I find that such is the case with other brethren, and so it will be till we get the whole truth, and our faith made perfect by a right understanding of the scriptures. My mind was never more settled than at the present moment. The signs are all fulfilled; and I am waiting with perfect confidence—knowledge in the past, and faith that goes forward, and knows Jesus is coming. God help the children to understand!

"And the powers of the heavens shall be shaken." Matt. 24: 29. "And then shall appear the Sign of the Son of Man in heaven." (ver. 30.) Not out, or around the heavens. "And then shall all the tribes of the earth mourn." One or two thoughts on this text. We may have a wrong idea of this mourning, and the cause that brings it on. I believe they have already mourned, and are still mourning over their lost condition; and that they have been brought into this state by

the preaching of the gospel of the Kingdom as a witness to all nations—"Then shall the end come." The word of the Lord, when brought to a man's heart by the Spirit, and is rejected, takes away life, and leaves death and mourning in that soul. The nearer we live to God, the plainer we shall see his blessed truth.

You will see that Mark has it (ch. 13): "The powers that are in heaven shall be shaken."—This is all that is put between the falling of the stars, and the coming of Christ. He does not mention the sign of the Son of Man as Matthew does, but to my mind, embraces it in the shaking of the powers of the heavens. Now look in Luke 21: 25. After mentioning the falling of the stars, he says, "upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

He first tells us what is coming, and that these things are caused by the shaking of the powers of the heavens,—if I have the right understanding of the matter. Mark and Luke says not a word about the Sign of the Son of man. The preaching of the gospel of the Kingdom has shook the entire world, and I believe has produced its designed effect upon the nations of the earth. The enemy now, has every one bound to him, or her idol, and the next mourning I expect to hear from the wicked, will be for the rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb.

Still waiting for Jesus.

CHARLES BURLINGHAM.

Letter from Bro. Riouffe.

Cleveland, Nov. 2, 1845.

DEAR BRO. JACOB:—

The question is asked, (Sol. Song 3: 6): "Who is this that cometh out of the wilderness like pillars of smoke?" (Ch. 6: 5) "Who is this that cometh up from the wilderness leaning upon her beloved?" (Ch. 6: 10) "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

1st Question. Who is this? Ans. Christ's Church; represented from the Bible to be like an army with banners.

2d Question. Why is she fair as the moon, clear as the sun, and terrible as an army with banners? Ans. Because she has got on the whole armor of God. Paul tells us in his epistle to the Ephesians 6: ch. beginning ver. 13th.

3d Question. What is the armor? Ans. She has her loins girded about with truth, and she has on a breast-plate written, Righteousness; and her feet shod with the preparation of the gospel of peace, and she has a shield written, Faith, & helmet written thereon, Salvation; and she has a sword, called the sword of the Spirit, and written thereon, "THE WORD OF GOD"! and a name written on her forehead, "Holiness to the Lord"! and she was circumcised in heart, and her clothing was white, (Rev. 3: 4); and a banner over her head which was LOVE! and on her flying colors written, "THE LION OF THE TRIBE OF JUDAH"!

When did she begin to put on her armor? Ans. When the trumpet sounded—"Prepare for battle"! Who sounded this trumpet? An angel that went flying through the midst of heaven, (Rev. 14: 6); "crying with a loud voice, Fear God and give glory to him"! This cry was made when in Egypt, in '43, and then she began to prepare for the march to come out of Babylon, or Egypt. When did she begin to march? Ans. When the advance trumpet sounded, "Come out of her my people," (Rev. 18: 3); Her first route was 43 miles from Egypt to the wilderness. What town did she march from in Egypt? Ans. Town of Sardis, County of Mystic Babylon. What town did she march to in the wilderness? Ans. Town of Philadelphia, (or Love-Town). She marched from Egypt with flying colors. The band of music began to play—

"O Canaan, bright Canaan,
I'm bound for the land of Canaan!"

A great multitude enlisted in Egypt, and came

along while marching, some became sickly, and faint. On the march they fell out of the ranks, and went back—were not able for the march. They did not count the cost. A great many now dropped off when they had got to the end of their journey, expecting it was only 43 miles they had to go, but were mistaken. When the army arrived at Philadelphia, they halted there, encamped, and got refreshments. There was joy and love among them. Then they received orders from Head-Quarters, to be prepared for another march. Their next route was to Sleeping and Slumbering Town; and when they arrived there, they did not exactly know where they were, and they began to draw their swords, and on examining them, found written thereon, "THOUGH THE VISION TARRY, WAIT FOR IT."

Then they were somewhat encouraged, so they encamped in Sleeping and Slumbering Town, there to wait for further orders. While they were there, the mixed multitude that followed them, began to mourn and complain of scant provisions, and desired to return to Sardis Town from whence they came. They seemed to have a relish for garlic and onions, and skim-milk. Manna did not suit their taste. In a short time, there was a rumor went forth in the camp, that Christ was coming to inspect his army: So they began to wake up some, and commenced cleaning their armor, being a little dusty when on the march. Soon after this, the 7th Trumpet began to sound, saying, "The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ." And the alarm was sounded in Zion and in the holy mountain at midnight, which made the inhabitants of the land tremble. And the messengers went through the camp, and cried with a loud cry, "Awake, Awake! put on thy strength, O Zion, put on thy beautiful garments, shake thyself from the dust, Arise"! Isa. 52: "Arise, shine, for thy light is come, (margin,) or be enlightened, for thy light cometh, and the glory of the Lord is risen upon thee." Isa. 60: "Awake, Awake, put on strength, O arm of the Lord." Isa. 51: 9. And here they arose and put on their strength, trimmed their lamps, and their torches gave burning lights. Then the question was asked, Who is she that cometh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? She boldly marched on in solid ranks, and the heavenly music began to play,—

Onward then, ye hosts of God,
Jesus points the victor's rod;
Follow where your leader trod—
You soon shall see his face.

Soon your enemies all slain—
Crowns of glory you shall gain;
Rise to join that glorious train,
Who shout their Saviour's praise.

While the army was advancing, music playing, it made Satan's Kingdom tremble and all his hosts; for at that time he was cast out into the earth: For there was war in heaven at that time, Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the Dragon was cast out. (Rev. 12: 6.) And he mustered all his forces against his army, but all his fiery darts which he hurled at her was to no purpose, because she had on the whole armor of God, which quenched all the fiery darts of the wicked; but those who truly were not enlisted, thought they had on the whole armor, but was disappointed; and Satan conquered them and they fell, and now the army marched through the Red Sea, and arrived on the borders of the promised land. The enemies pursued after them & commenced marching after them through the Red Sea. They have not all got in there yet—when they get there they will be destroyed. And then the song of triumph will be sung, the song of Moses and the Lamb. After getting on the borders of the promised land they felt very happy, and began to talk over their campaign, and received refreshments from the King, manna and new wine, and there was a mighty shout in the Camp. Hallelujah! Glory to God. By this time there was very few left, who came from Egypt, that held on, and they have brought a

false report into the camp, saying we are not able to go up to possess the good land, because there are great giants there—the sons of Anak. After the King's army got refreshments he sent his messengers to the camp, to inform Gideon that he was to march his army to Feet Washing Town, (John 13.) And he would pick out a number that would, like Caleb and Joshua, go up and take the goodly land, by driving out the enemy and slaying them. And when they arrived at Feet Washing Town, the orders was, to wash one another's feet, to humble them, & to love one another. Then they began to wash one another's feet,—and there was great joy in that town, and a mighty shout in the King's camp; and the King was much pleased, because they obeyed his orders, for he had promised that he would write his laws upon the hearts of his subjects. Gideon's number will be picked out, to fight the battles of the Lord. Washing one another's feet, and the holy salutation, is calculated for spiritual cleansing and pureness of heart. It will cause this chosen army that will be picked out, to be all glorious within, and put on a raiment of wrought gold, Psa. 45: This is to prepare her for the next route; and when she receives her next orders, her commander will speak himself. (Ezek. 12:) I expect the latter rain will pour down upon her—the Holy Ghost—the power of God. Then I expect there will be a mighty shout in the camp: Jericho's walls will fall down to the ground, which will make this world stagger, and Babylon stare, and nominal Adventists, when they will be brought to bow at the saint's feet, and make them know that I have loved thee, because thou hast kept the word of my patience. Rev. 3: Then they will have power to subdue their enemies, for we read in the 110th Psalm, that Christ is to sit at the right hand of the Father until he makes his foes his foot-stool. (2d verse,) He is to send the rod of his strength out of Zion. I think the rod of his strength which will be sent out of Zion, is the saints. I will turn your attention to Isa. 10: As the Assyrian was a rod to persecute his people, so will the saints—Christ's army—be the rod of his strength which he will send out of Zion to destroy his enemies. Isa. 10: 24-27; "Therefore thus saith the Lord of hosts, O my people that dwelleth in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt. For yet a very little while and the indignation shall cease and mine anger in their destruction. And the Lord shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb, and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." This anointing, no doubt, is the Holy Ghost—the latter rain, the refreshing time. And then thy people will be willing in the day of thy power, as in the 110th Psalm. Ezek. 9: Slay utterly old & young, and begin at my Sanctuary. 13th Matt. And he shall send forth his angels and gather out of his Kingdom all things that offend. Dan. 2: The Stone (Saints) shall smite the image on his feet, they shall take the Kingdom and possess it for ever. Micah 4: 13; Arise and thresh, O daughter of Zion, for I will make thy horns iron and thy hoofs brass, and thou shalt break in pieces many people: For one shall chase a thousand, and two put ten thousand to flight. And as in Joel, They shall fall on the edge of the sword and not be hurt.—Then they which have faith in Christ—will never die. Glory to God! Hallelujah! Praise the Lord!!! Psalm 149: Bind their kings with chains and their nobles with fetters of iron—this honor have all the saints. They will have mighty faith in God, and the mountains will remove—The faces of the wicked will gather blackness, and when the saints call on God, then he will hear their cry, he will regard the destitute—then he will shake all nations. Haggai, 2: Then he will hear their prayers. Then the 18th Psalm will be completed, he will send hail-stones and coals of fire—Then the saints will run through a troop, and leap over a wall. An ancient Israel was 7 years in fight—

ing the battles of the Lord, in subduing their enemies before they got into their Canaan; So I think that Israel now, will be 7 years subduing their enemies; (Ezek. 39:) burning the weapons of war, cleansing the land, and burying the dead. Then the inheritance will be divided by lot,—then we shall see Daniel and all the redeemed, and we shall have a joyful feast. Pray the good and kind Father, to give us wisdom and the Holy Spirit to guide us into truth, and faith and strength to lead us, that we may be willing to have his will done by us.

Dear Brother, I pray the Lord to increase your faith, that you may stand on your watch, and take the words from the mouth of the Lord, and scatter them round to God's little ones who hunger for truth.

HENRY RIOUFFE.

Letter from Sister Neale.

Fort Hill, Lake Co., Ill. Nov. 12, 1845.

DEAR BRO. JACOBS:—

I have just removed to this western country, where those who are looking for our blessed hope are few and scattered, far from one another, and I know not that I shall ever on earth again meet with a congregation of those who are looking for the Saviour. But what a meeting will that be when all the saints get home, no more to be scattered to the four winds of heaven, no more to mourn the absence of Him whom we love, and no more have to contend with the world, the flesh and the devil, saved for ever from all fear of sin and sorrow. Yes, He that overcometh shall inherit all things; but there is much to overcome, there is much to oppose us here, but nothing through which we may not come off conqueror through Him who hath loved us, who was in all points tempted as we are, yet without sin, who is now our High Priest; but will soon become as a King. Yes, "Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice on the earth. In his days, Judah shall be saved, and Israel shall dwell safely, and this is his name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

In hope of these glorious days I wait, and hope soon to meet you and the rest of God's dear children in the heavenly inheritance.

Yours, in the faith of the gospel.

PHILENA NEALE.

Letter from Bro. Martin.

Bennington, N. H., Nov. 12, 1845.

DEAR BROTHER:—

I am one of those that believe the Lord is coming. Yes, glory to God, I believe that he is soon coming. Well, the sooner the better. Sometimes when I think for a moment, how many of those who started with us have got weary, and turned back toward Egypt, I do feel grateful to God that he has kept me thus far. Dear Bro. when you see the situation of those who have taken the charge of Advent papers, that run well for a season, but have drawn back (as it looks to me) to perdition, what reason you have to thank and praise the God of heaven, that he has kept you thus far. O brother, be faithful to your God, and to your brethren and sisters. Remember that there is a great responsibility resting upon you. May God help you to be so faithful that the blood of souls may not be found in the skirts of your garments.

I have been thinking of writing to you for some time; but I have viewed time so short that I have delayed writing until now. I now think it very likely that the blessed Jesus will come before you receive this. I think we have great reason to expect the Lord this moon. At any rate we know that we are in the year of Jubilee. Yes, glory to God, we shall soon see the King in his beauty.

Do not be discouraged, brother, but hold on to the arm of the Lord. I know that the God of heaven has led us out here; and for one, by the grace of God assisting me, I mean to stand out

till Jesus comes. Glory be to God, every thing looks encouraging. We have had the antitype of the downfall of the children of Israel. The world is asleep, and the trump of God will soon sound. O how I long to have the good old prophets and apostles raised from their dusty beds and come forth. O brother, be faithful a little longer and then you will reap the reward of your labor. We now need strong faith in God, and we must keep humble at the feet of Jesus, and we shall soon reach the other shore to part no more for ever. O how happy we shall be when we've gained the victory.

Your Brother in Christ.

LEWIS MARTIN.

Letter from Bro. White.

Portland, Me., Nov., 19, 1845.

DEAR BRO. JACOBS:—

I think all the living saints will yet know the day and hour of Jesus' coming. Rev. 3: 3, is a strong text in favor of it, Mark 13: 32, "But of that day and that hour knoweth no man, (or maketh known,) no, not the angels which are in heaven, neither the Son, but the Father." I think all Advent writers on this text, have agreed that it teaches that the Father will make known, even the day and hour that he will send his Son. I think the time has fully come when we have the proverb to perfection, in the land of Israel, Ezek. 12: 21-25, "The days are prolonged, and every vision (time) falleth." But God says, ver. 25, "I am the Lord, I will speak, and the word that I shall speak shall come to pass." None will doubt but the burden of this prophecy is time. Then certainly, the word that the Father speaks will be the time, and thus make known the day and hour. I think one sign of Jesus' coming, (Matt. 24: 29,) remains unfulfilled. The powers of the heavens have not yet been shaken. Who will say it is not literal, and apply it to the shaking and scattering of professed Christians? A literal sun and moon were darkened in 1780, literal stars or points of light fell from the literal heavens in 1833. And these same literal heavens are yet to shake before the Father's voice, when He makes known the time. Paul says, Heb. 12: 20, "Whose voice then shook the earth, but now he hath promised, saying, yet once more, I shake not the earth only, but also heaven." His voice shook the earth when he spake to Moses in the Mount, and the plain inference is, that it will be His voice that will shake the heavens and earth. But I will settle this by a plain text saith the Lord, from Joel 3: 16, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake. Hag. 2: 6; Psa. 18: 13; 46: 6; Isa. 30: 30, 31; 66: 6; Jer. 30: 6; Ezek. 12: 21-25; Joel 2: 10, 13; 3: 16; Amos 1: 2. All this is yet to take place before we see the literal Sign of the Son of Man. Now the just shall live by faith. But when the Father's voice proclaims the day and hour, and the heavens shake, knowledge will take the place of faith. For Jesus says, Matt. 24: 33, "So likewise ye, when ye see all these things KNOW that it is near, even at the door. Then the cup of trembling will be taken out of our hand and put into the hand of them that have afflicted us. Isa. 51: 22-23. Then will commence the hour of temptation to try all but the 144,000, who by that time have the seal of the living God, Rev. 2: 9, 10. A mighty change is yet to take place. God has promised to turn our captivity. Those who humble themselves under his mighty hand, He will raise up, and at their feet the synagogue of Satan are to worship, and KNOW that God has loved them. And before their face, the people shall be much pained, all faces shall gather paleness." Joel 2: 6. I have much more I should like to say, but I close by quoting a few verses from the Wisdom of Solomon, 5: 1-5; "Then shall the righteous men stand in great boldness, before the face of such as have afflicted him, and made no account of his labors. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit, shall say within themselves, this was

he whom we held sometimes in derision and a proverb of reproach. We, fools, accounted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot is among the saints.

Yours, in love, joy, hope, and much assurance.
JAMES WHITE.

THE DAY-STAR.

CINCINNATI, NOVEMBER 29, 1845.

ABOLITIONISM.

The Tabernacle was occupied five days last week, by Abby Kelly, and S. Foster, with lectures on the subject of slavery, politics, &c. They had no trouble in proving the rottenness and corruption of the organizations of the present day; though in closing up their labors, they presented as an antidote, the claims of another HUMAN ORGANIZATION, (the American Anti-Slavery Society) to swell the already mountain pile of humanism.

It is, for instance, very easy for the whig party to prove the corruption of the democratic party—much easier for liberty men to show the rottenness of both whig and democrat, and less trouble still, for Abby Kelly, and S. Foster, to prove that the three parties are of the devil. And with PERFECT EASE, the subject of God's Kingdom can show, that their operations also belong to the kingdoms of this world; though a good deal of sympathy was excited by them, among professed Second Advent believers. To such I would repeat the remark of a colored brother, in one of our meetings a few evenings since.

While on your journey, when you come to the forks of the road, you can not travel in both of them at the same time—why then stand in doubt as to which of them you shall take? Or why desire to travel in both? "A double minded man is unstable in all his ways". If you are going to emancipate slaves by human means, take THAT road, and go on. If you are going into God's Kingdom, by the road in which the Captain of our salvation went, take that road; and in the strength of Israel's God, the chains will soon be stricken from the fettered slave.

CORRESPONDENTS.

The letter of Bro. Pickands, being too long for the single number, considering the number of communications already on hand, is necessarily omitted till next week, when a double number will be issued.

The letter of Bro. Riouffe, will be published next week.

Our readers may soon expect to see in our column, some letters written by Bro. J. B. Cook, to Bro. Wm. Miller.

Sufficient funds has been received to pay for the last, & the present numbers. A double number will be issued next week, trusting in God for the means.

Bro. Kilob, has received a few copies of the Hymn—large and small editions, Advent shield No. 3, Miller's defence, Luthers Sermons, &c. Also, a few publications for gratis distribution, from Bro. Himes.

OUR DELIVERANCE.

The people of God are still burdened and oppressed by the devil, and the wicked powers of the earth over which he reigns. The Assyrian kingdom was an embodiment of all the wicked misrule upon the earth during its existence. It was very properly symbolised by the Lion, whose nature is, proudly to trample upon all the beasts of the forest, and make a prey of such as please his appetite, or defies his strength, or his hate. The Lord has told us, by the mouth of the prophet, (Isa. 10: 5,) that this government was the rod of his anger; and the staff, or power in their hands, was his indignation, and that he would use them to chastise his people for their hypocrisy and rebellion, by treading them down like the mire of the street. This work was performed by carrying Israel into captivity after destroying their city, and holding them as bond men, prac-

fining insults upon them as the caprices of idolatry might dictate. The desecration of the consecrated vessels of the temple was not sufficient—their hand was put forth, to play with the choice jewels of heaven, by thrusting the three Hebrews into the furnace. Thus going beyond the bounds God had marked for them, while in the height of their glory, they fell, “and Darius the Median took the kingdom.”

The wicked rule of the Medes and Persians extended “from India to Ethiopia, over 127 provinces,” nor did they question their right to wrest from the God of heaven, his claim for supreme adoration from his children—casting Daniel into the den of Lions, for presuming to offer his petitions to the God of Heaven, contrary to the king’s decree.

The same wicked oppression of God’s people was practiced by the Grecians, the next Gentile kingdom in the Satanic succession, and its four divisions, Syria, Thrace, Macedon, and Egypt. Under this reign, the seven noble Hebrews were torn piece-meal, because they could not be induced to violate the laws of their God.

The Romans, the next in the regular succession, thought it a small matter to bring before their tribunal, the Anointed of God—the rightful heir to the Throne of David, mocking him in the hall of Pilate, and torturing him on the cross. The blood of 63,000,000 Christians has been a grateful sacrifice to their priestly idolatry, and devilish superstition: And down to this present day, the whole ten horned brood, embracing every possessed christian organization (they having regularly descended from the beast, whether they own her as their mother or not) retain the same bitter opposition to God and his laws.—They hold out the same “rod,” and significantly shake it in threatening terror over the heads of his people, as their mother, the harlot of the Vatican has been wont to do.

When the faith of God’s elect begins to lift its head from the dust, where it has been trodden down, the eye of the Lion sparkles with rage—the hungry Bear growls for his meat—the Leopard crouches for his prey, and the strong iron hoof of the fourth beast is lifted in defiance; but it is all of no avail, for “When the Lord hath performed his whole work upon Mount Zion and on Jerusalem, he will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.” Isa. 10: 12. The abominations of the present day, both civil and ecclesiastic, are the fruit of the Assyrian king, or kingdom. They have grown out of her roots. To that kingdom, their ancestry can be traced with infinite ease.

When and how is this fruit of the Assyrian to be punished?

Daniel answers, when the treading down shall cease, in ch. 8: 13, 14, & 12: 13, and Isaiah answers us to the manner and the means of the punishment, in ch. 10: 16-18, 26, 27.

“The Lord of Hosts shall send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame. And it shall burn and devour his thorns and his briars in one day. * * * And the Lord of Hosts shall stir up a scourge for him (the fruit of the Assyrian) according to the slaughter of Midian, at the rock of Oreb: And as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and his yoke shall be destroyed because of THE ANOINTING.”

The cause of the overthrow of God’s enemies; and the removal of their burdensome yoke from the necks of his people, is “the anointing”—not necessarily their change to immortality, but being “endowed with power from on high”—“the faith once delivered to the saints”—the faith that “subdued kingdoms,” &c. The anointing that the three Hebrews had, that “quenched the violence of fire,” and by which a kingdom was constrained to glorify God. When the glorious appearing of our Lord and Saviour takes place, it seems to me the evidence is clear, that he will find a peculiar people, purified to himself, and zealous of good works.

This anointing of the people of God, by which the yoke is to be removed from their neck, is referred to by John, 1st Ep. 2: 20, “Ye have an unction from the Holy One, and ye know all things.” This is said to be in the “last time,” known to be such by the revelation of anti-christ, ver. 18, 19. The anointing, or unction, spoken of, is peculiar to the “last time,” for it supercedes the necessity of teaching, by imparting a knowledge that is out of the power of human instrumentality to impart, ver. 27. It is a work to precede the appearing of Christ: For proof, see ver. 28. It is also “that blessed hope” that was not possessed by Christians in Paul’s day, else he would not have presented it as something in the future, as he did in his Epistle to Titus, ch. 2: 13. It is plain to see from that chapter, that the “blessed hope,” is something especially connected with, and to precede “the glorious appearing of the Great God, and our Saviour Jesus Christ.” This anointing, is also the knowledge of being like Christ when he shall appear, and leads to purity “even as he is pure.” 1 John 3: 2, 3. It is received in “the times of refreshing from the presence of the Lord,” which times were in the future when Peter preached on the day of Pentecost, and were to precede the sending of “Jesus Christ which before was preached unto you.”—It is encompassed by “the times of restitution of all things,” and embraces the blotting out of sins. See Acts 3: 19-21; Col. 2: 11. It is the anointing of which Christ says, “At that day ye shall know that I am in my Father, and ye in me, and I in you.” John 14: 20, and “if ye shall ask any thing in my name I will do it.” (ver. 14.) The same anointing by which his words shall so abide in you, that “ye shall ask what ye will and it shall be done,” (John 15: 7,) and through its influence, will be able to bring forth the fruits of the Kingdom, (ver. 8,) and thus the kingdom will be given to you. Matt. 21: 43. The anointing which God’s people have been receiving since the proclamation was made, “The Kingdoms of this world are become our Lord’s,” while Christ has been sitting as a refiner and purifier of silver, to purify the sons of Levi, [The “royal priesthood,” 1 Pet. 2: 9:] and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. 3: 3.

O how inexpressibly glorious is the period in which we are living! What sublimity and majesty attaches to the faith of God’s elect! How peculiarly lovely the Kingdom appears! Now that it is placed within the reach of God’s little ones, whose faith is subduing kingdoms—whose faith begins to stretch forth its withered hand, to dash from their necks the galling yoke of the Assyrian, and walk forth throughout the length and breadth of the promised land, while the sons of God are shouting again for joy in the new Creation.

Letters from Bro. J. B. Cook.

Warren, Nov. 19, 1845.

DEAR BRO. JACOB:—

You may think it strange that I have not got beyond Warren. Events in Providence have detained us—You know that I am a firm believer in a special, as well as general Providence. It has not seemed right that we should set off from this region till to-day. We go, Lord willing, through Philadelphia and N. York. Lord direct and bless, Amen!

We were much interested in your article on Dan. 2, 34. The saints “take the kingdom,” Dan. 7, 18. Joshua and Israel under the direction of Jehovah took the typical Canaan.

In the antitype, the “Lord’s Host” will certainly need the Captain as much as did Joshua. His presence is promised to his people: Rev. 19. John in vision saw Him leading on the heavenly armies to conquest. By collating several passages, relating to the consummation and the kingdom, I find that in some passages, Divine agency alone is recognised, 2 Tim. 4: 1; 2 Thess. 1: 7, 9; Rev. 11: 15, 18. In others, angelic agency stands out conspicuous, Mat. 13: 49—but in quite a number of texts, the active agency of the saints is the agency by which God’s will is done, Ob. 17: 18; Dan. 1: 34. The stone kingdom conquers all others. This must be composed of God’s people because they take the earth forever, and then it is “the kingdom of God” consummated. This is confirmed by Dan. 7: 18. The saints of the most high take the kingdom and possess the kingdom forever even forever and ever.

Well, these several texts taken together, show clearly that there will be Divine, Angelic, and human agency, commingled in intense and fearful activity to effect the revealed purpose of God.

The record of the judgment on Egypt includes the same sort of agency. And in that record Divine agency stands first and last and extends all through the mighty movement. Inferior agents are employed only as the Divine directs, so in relation to the consummation. His alone is competent to direct in achieving the final triumph over Death and the Devil, and their willing subjects. In this, we shall all doubtless agree.

But another question arises out of these premises. Have we correctly conceived of the coming of Christ? Have we not been too circumscribed in our conceptions? If the Second Advent includes all the events embraced in the Divine Angelic and redeemed agencies, revealed in the above and parallel prophecies, then we must answer in the affirmative.

Time will not allow me to explain, but in the opening chapters of Providence and prophecy, named in my last, we shall find this subject. And instead of confining the fulfillment to our limited conceptions, we should endeavor to elevate our expectations to the scenes of glory and grandeur, embraced in the above named comprehensive prophecies.

We have felt the necessity of praying much for you, but we believe that God who has guided, will guide you. He has blessed, and will bless you still. Amen.

Yours, in a precious Saviour.

J. B. COOK.

Pittsburg, Nov. 22, 1845.

Through the favoring hand of providence we have been brought so far on our way in safety. The enclosed \$5.00 is for the support of your excellent paper. God bless you in your efforts to sustain it! Amen!

Yours in hope.

J. B. COOK.

LETTERS AND RECEIPTS,

For the week ending Nov. 27th.

E. Holmes, .50; From Philadelphia, 4.00; Found in my Bible, 5.00; Philana Neall, .50; H. Riouffe, J. D. Pickands; John Hobart, 1.00; D. W. Perry, 1.00; Otis Berry, 1.00; Cyrus H. Temple, 1.00; J. B. Cook, 5.00; James White; J. B. Goodwin; F. Glascock, 1.00; J. B. Cook.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE TO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK,
Printer.

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FOR THE "DAY-STAR."

THE HEAVENLY LAND.

[SELECTED BY H. RICHIE.]

The glories of that heavenly land,
I've oft' times felt before;
But what I feel is just a taste,
And makes me long for more.

Had I the pinions of a dove,
I'd fly and be at rest;
Then would I soar to worlds above,
And dwell among the blest.

O could I reach my heavenly home!
And ne'er return again,
I would not the seasons long,
That I should suffer pain.

The sons of Zion marching home,
Along the heavenly street;
Then will we hail them as they come,
And fall at Jesu's feet.

Says faith, Look yonder! see the prize!
Laid up in heaven above;
Says hope, It shortly shall be mine;
I'll wear it soon, says Love.

Desire says, Is that my home?
Then to my place I'll rest:
I can not bear a longer stay—
O, let me come to thee!

But stop! says patience, wait awhile!
The crown's for those that fight;
The prize for them that win the race
By faith, and not by sight.

Then faith doth take a pleasing view—
Hope waits—Love sits and sings—
Desire hutters to be gone,
But patience clips her wings.

Letter from Bro. Pomeroy.

Cleveland, Nov. 25, 1845.

DEAR BRO. JACOBS:—

I have been waiting a long time to get time to write to you more fully, than I shall be able to now.

The Lord is leading us here in a way that we knew not. We find that the truth separates very friends, if not brethren; and that it is now discerning "between the righteous and wicked, between him that serveth God, and him that serveth him not." Our Lord said, "my words shall judge you at the last day," and it does seem truly that we have entered on these scenes of judgment. Judgment has begun at the house of God; the apostle tells us who this house is, "whose house are ye, if ye hold fast the beginning of your confidence," so that there is a possibility that some may not "hold fast." The brethren here are now distinctly and fully divided, not only in faith, but in deed. Those who have not done preaching the gospel, whose sympathies are not shut up with Christ, meet still in the Tabernacle; while those of us, who believe that the 10th of 7th month, 1844, opened a new state of things alto-

gether, if not a new dispensation; who love to keep the least of the commandments, and follow the example of the Saviour, in obeying his ordinances by themselves, shut out from the world, who are "happy" in both understanding and in doing "these things" spoken of in 13th John, meet by themselves at the houses of the brethren. We at first left the Tabernacle influence, only in the afternoons of Lord's day, but now the separation is complete, the teachings and faith of those who remain there, can no longer afford us that nourishment that we need in these times. The Lord has abundantly blessed us in the path of obedience; while our faith and practice is evil spoken of, by those we have left behind. Joy and peace, and the approbation of our Father in Heaven, offers us on—faith grows, and love abounds—we begin to know what it is to "love the brethren." This faith, this love, and this obedience makes us feel that we may and can appropriate the promises to ourselves, and now may God give us all grace and faith sufficient to step out boldly upon them, like the patriarchs and prophets of old "who through FAITH subdued kingdoms, and wrought righteousness, obtained promises, &c., &c." Heb. 11: 33, and onward. "It doth not yet appear what we shall be, but we know (1. e. it doth appear) that when he shall appear, we shall be like him," &c. &c. When he appears his children will be thus found, like Him, because having this hope in them, they had purified themselves even as he is pure; or, as John says in another place, "as he is, so are we, in this world"—and Paul uttering the same sentiment in the following language; "But if the Spirit of him that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." It is because we shall be found like Him, that we shall be quickened and changed, for not until he does "appear," will these "vile bodies" be changed, that they may be fashioned like unto his glorious body. In this light how plain and glorious the language of the apostle in 2 Cor. 3: 18, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed; into the same image, from glory to glory, as by the Spirit of the Lord."

It is by gazing upon his image as we see it in the Scriptures of truth, by following his precepts, imitating his examples, that we are thus changed from one degree of glory to another, until these vile garments must be put off, and those more glorious put on at the resurrection. Oh! have we now attained that glory, that immediately precedes the change of the "vile body?" Can we give the same evidence of the fact that Elijah, the apostles, and our Lord himself did before they were changed from mortality to immortality? I fear not, for there were certain signs that were to follow them that believed, and our Lord says, "greater works than these shall ye do." If we have not faith sufficient for these lesser things, how can we, through faith, "subdue kingdoms?" Lord increase our faith! I believe, that some great things will be developed—that we are just entering upon the threshold of most glorious scenes, scenes of judgment,—yes, and if judgment begin at the house of God, as it invariably has, what indeed shall be the end of those who obey not the gospel? O may God prepare speedily his people, and fit them for their great work, to smite the image. We want faith, faith like a grain of mustard seed. But I must close.

Your brother in love.

T. F. POMEROY.

Our meetings at the Tabernacle, are still interesting—though since the very cold weather came on, the best meetings are at the private houses. The "little flock" that came around the Lord's Table last Sunday numbered only about 100—many being absent to hear Bro. Wetzer, who lectured for those that have left the Tabernacle.

The weather, in this place, during the past week, has been colder than for many years past. The snow, to the depth of about three inches, still lays upon the ground, and sleighs are in high demand.

Letter from Bro. Curtis.

New York, Nov. 22, 1845.

DEAR BRO. JACOBS:—

I feel to praise God that there is one periodical in the land (the *Day Star*), the contributors of which seem not afraid to stand for the whole truths of the Bible, and in the presence of a proud, exalted, professed Christian community, are not ashamed to advocate the doing of all the commands of Jesus, and prove by their works to the scoffing professor and to the whole ungodly world, that they are not ashamed to keep all my blessed Lord's commandments, even to washing one another's feet. Not merely in the sense that the editors of the *Herald* (of the 5th inst.) would do it, because the brother's feet were dusty and lacerated (for any compassionate being would do as much for a fellow being, as Brethren Himes & Hale, boasts of doing, and closed their article by saying, "That is the feet washing that we believe in,") but to imitate as near as possible the works of Jesus by doing the like humiliating, pride-destroying acts. But some proud professor may say, you make it a test question. To such I will say, man did not make the question. Jesus made the question, and Jesus made it the test question (as I understand it) to test our humility. And that person who stands aloof from this command in its proper sense, takes a position above that which Jesus occupied the night before he atoned for our iniquities. Can the servant be greater than his lord? Jesus has answered this question. Amen.

Dear Bro., your package of 25 copies continues to come regular as usual, with which I endeavor to feed the children. I know not the number of little children in New York and Brooklyn that are fed to gladness, with the contents of the "Day Star." It is a matter of lamentation to those possessing the Spirit of Christ, that in these two cities of churches, so few are found ready and willing to follow the Lamb whithersoever he goeth, by casting off entirely the spirit of the devil (pride) and doing all the commands of Jesus. But alas, the enemy of all righteousness seems to have the mass under his control. And I have reason to believe that there will be but few found here that will be accounted worthy to fight the battle of the Lord when our Gideon shall appear and marshal the 33000 of Israel. That the Adventists are the antitype of Gideon's army, is to my mind very evident. Before Bro. Miller's time passed, the professed Adventists were a numerous band. But God saw fit to try them, and the fearful left us. Yet quite a large number held on. But these, though they professed to be valiant, yet the Lord knew the pride of the hearts of some of them. So He brought us ALL down to the water as a last test. But alas, how few who are willing to humble themselves by lapping water as a dog lappeth,—viz., wash one another's feet as Jesus commanded his disciples. Well, brethren and sisters, this, I believe, is the last test for the little children, but every little child can stand it, and rejoice in the privilege of imitating the works of their Master the night before he suffered to redeem us from eternal death unto eternal life. I can see no other test beyond this in all God's Blessed Book. Nothing so perfectly at war with the Devil and the last inch of his heritage, in the human heart, as the least commandment of our blessed Lord; and our Gideon will very soon appear to lead his little flock (such as have a desire to do all his commands) on to the taking of the Kingdom; as the angel told Daniel 7th ch. 18th verse, "But the saints of the Most High shall take the Kingdom," &c. This my soul believes.

I frequently hear from popular Adventists, expressions of deep sorrow on account of the divisions which have severed the Advent bands. And generally they express a strong desire that we should come back and be united with them again, and revive the former state of feelings which used to exist among us. I do not now doubt their sincerity on this point, for there seems to be great rejoicings among them when one returns back unto them. But can the advance party retreat except they turn traitors to King Jesus? (I feel that I can not.) Since the "shut door" question divided the valiant 10,000, the 300 little ones have advanced even to doing our Lord's least commandment. Have the nominal advanced one inch since the 23d of Oct. '44?

Although Bro. Himes preaches an open door the same as before the 10th of the 7th month '44, yet his works seemeth not to harmonise with his preaching. Soon after the passing of the 10th of the 7th month '44, I saw Bro. Himes at the office in Spruce st.—he was overhauling his old plates which had been used for the purpose of making the vision plain upon tables, that he may run that roundeth it, (Hab. 2: 2.) I said to Bro. H.—, are you going to remove these to some other place? O no, said Bro. H.—, I am going to sell them, they are worth 11 cents a pound for old metal. But, said I, will you not want them again? O no, said Bro. H.—, I have no further use for them. A short time before this I heard Bro. Himes preach a sermon (at the corner of Christie and Delancey sts.) in which he expressed a strong belief that there were yet good seeds in all the churches, which must be sifted out by the Advent Message before the Lord could come, and that the work of preaching the Advent must be done over again. Well, this declaration that he had no further use for the plates, immediately after preaching this sermon (which produced in me a perfect faith) was something I did not understand—and soon the charts began to disappear, as if no longer needed. And since the 7th month '44, not an Advent tract has been heard by Bro. Himes, nor any other person (to my knowledge.) Well, what's the matter? Why, it looks to me as if Bro. H.—, in some of his actions has continued to do the will of the Lord—viz., in disposing of the plates—Suffering the charts to be taken down and to be hid from the eyes of the people, and refusing or neglecting to keep the subject of the Advent fresh before the world by publishing and distributing tracts, broad-cast through the land as in '43-'44.—While his mouth seems to have been doing a work of a direct contrary nature. Either Bro. H.'s preaching must have been wrong, or his actions must have been wrong.—So it seems to me. Facts, (and Bro. H.,) are stubborn things. And here Bro. H.—, as a matter of duty, I have given a few of them in the spirit of kindness and humility. Amen.

There seems to be much complaint among popular Adventists of a lack of love among the different classes of Adventists. But among that class to whom Jesus gave the New Commandment, I am inclined to believe the pure Christian love exists. In the 13th chap. of John and onward, we find many important and glorious sayings of our Master recorded. We find in this chapter and the following one, that Jesus was talking, on this last night of his mortal life, to the little children and not to the world. In the 33d ver., He calls his disciples little children. In 34th ver., He gives them a new commandment that they love one another. 35th ver., By this shall all men know that ye are my disciples, if ye have love one to another. Now, I suppose all who have washed the Master's feet in the right Spirit, understand who the little children spoken of here are. But the large rebellious children may not understand it. This command does not enjoin the little children to love the rebellious fathers.

If we only put on that garb of humility that our blessed Master wore 1813 years ago, we shall have no cause to complain of a lack of love among us. Jesus says, The servant is not greater than his Lord. So we see it is a dangerous precedent to despise or be ashamed to do the acts which Jesus did. The words of Jesus are these.—"Whoever therefore shall break one of these least commandments, and shall teach men so, shall

be called least in the Kingdom of heaven: But whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven." Matt. 5: 19. Teaching them to observe all things whatsoever I have commanded you: Matt. 23: 20. Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the City: Rev. 22: 14. It will be a blessed privilege to have right to the tree of life, and be permitted to enter in through the gates into the City. But if pride prevents us doing our Lord's least commandment, may it not shut us out of the City? Let us be sure that we comply with all his commands in the right spirit, and these promises are sure unto us. Amen!

In the New York Sun of the 20th inst., appeared the following notice:—

"Day of Fasting and Prayer.—The Presbyterian Churches, composing the Synod of New York and New Jersey, observe this day (20th) as a day of fasting and prayer for a revival of religion."

In the evening I stepped into one of these Presbyterian churches. The service was very solemn. The Rev. Mr. L. read his text from the 6th ch. of Micah, part of the 2d ver., "For the Lord hath a controversy with his people." Mr. L. seemed to feel deeply for the people, and presented a true picture of the present alarming apostasy. Says Mr. L. this controversy is between God and his people. It is unlike a controversy between men where both parties are often in the wrong. In this case the people only are wrong, as God cannot be wrong in any thing. Mr. L. seemed to have a perfect knowledge of the state of things as they now exist in the churches. But the great mystery why the Lord has a controversy with his people, he seemed not able to solve. I felt quite sure that I perfectly understood what had produced this controversy. And I felt a desire to propose to Mr. L. the following questions. Have you in the true light which beams forth from the WORD of God, honestly considered the evidence of the immediate personal Advent of the Lord Jesus Christ? If so, have you done your duty by proclaiming this glorious news as a faithful watchman on the walls of Zion, to the people? Have you opened your church to the messengers which God has raised up to proclaim to this wicked world the immediate coming of the Son of Man in the clouds of heaven with power and great glory? Have you preached the important truth to your congregation at any time? Have you suffered it to be preached in your church? Have any of the present mourning watchmen (who are fasting and praying unto the Lord for a return of His Spirit) done any of these things? If not, I will say, perhaps the sooner they set themselves about it, the sooner the Lord may approve of their works. Amen.

Joel 3: 14; "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Here in this valley, the world seems to have been since the Advent message has been travelling through the land. Each accountable individual has, probably, decided their own case. The Great I AM, in His infinite goodness and abundant mercy seems to have spoke through His messengers to the people in these words. Will you turn unto Me and live by acknowledging My Son Jesus as your King to reign over you for ever upon the earth? Or will you follow on in the service of the usurper regardless of My proffered mercy, and perish? It is a lamentable fact, over which probably the Angels weep, that the great majority seem to have preferred the latter course. This blessed subject is inexhaustible, but my space and the length of this article, already written, admonishes me to close. So with a few words of exhortation I comply.

To my brethren and sisters who are journeying for the Kingdom, let me say. O hear ye the word of the Lord. He that hath not the Spirit of Christ is none of His. The Spirit of Christ and the spirit of the devil cannot tabernacle together. So if we have pride (which is of the devil) in our hearts, that prevents us doing our Lord's least commandments, O let us purge it out immediately, for we cannot be quickened by the Spirit of

God if the least vestige of the spirit of the devil be found in us when Jesus comes. Amen. And may our God preserve all His little children from extravagant errors, and from errors of any kind till they are taken out of the reach of all error, in the prayer of one who is striving to be numbered among the little children when our King shall appear. So come Lord Jesus and come quickly. Amen. ✕ ELI CERTIS.

Letter from Brother Pickwads. ✕

Akron, Nov. 17, 1845.

MY DEAR BROTHER JACOB:—

We have found him of whom Moses, in the law, and the Prophets had write! We no longer stand gazing up into Heaven; this same Jesus has begun to return in like manner as he went into heaven—nay, do not startle through fear that I have lost my wits, nor turn away in disgust from a brother who still loves and honors you far more than language can express. Listen to me carefully, patiently, prayerfully. The time has come when you must hear and receive, and proclaim the truth, the whole truth and nothing but the truth, or the great doctrine of Christ's second coming—and you will hear, receive and proclaim it! God now answers prayer in the name of Jesus. (John 14: 13, 14. & xvi. 26, 27. & Jas. 5: 16.) That fervent, effectual prayer is offered for you and will avail much! You have been alarmed, and prejudiced against the new view of Christ's second coming, without the body in which he was once manifested—so was I. You have written and spoken decidedly against this new view—so did I. You was sincere and honest in this: so was I. I have changed my mind—so will you! Perhaps before this letter reaches you the change will have commenced. Indeed I know it has. Your late communications in the Star respecting the Stone Kingdom plainly show, to the great joy and encouragement of God's dear children here, that the Lord is still leading you in a way you knew not, and that He will not leave nor forsake you, but show you his salvation. Amen! Glory to God in the highest! If the time has come for the saints to take the Kingdom, as you have proved, then Daniel's vision, 7 ch. 13 verse, &c., is being fulfilled—where is Messiah, the expected King and Captain of our Salvation! For you utterly fail to prove, what indeed you ought never to have insinuated, that the conquest is to be achieved by the sacramental host of God's elect without the divinely appointed leader. Did the ancient Israelites conquer Canaan without the Captain of the Lord's hosts? And who was He? Read Joshua 5: 13-15, & 6: 1-5, &c. Joshua relinquished his supreme command—his leadership, to the Lord (6: 2.) and followed his directions. But observe, it was not until the Tribes had crossed the Jordan and safely entered upon the promised land to take the Kingdom, that the Lord appeared as the Captain of His hosts, and then not to all the people, but to Joshua. And then they had seven years hard fighting before they could divide the land by lot, and enjoy their long promised and expected inheritance. Now I will prove to my satisfaction, and I trust to yours, though not of course to that of backsliders and hypocrites, that the time has fully come for the Lord's hosts to march forward under the guidance and protection of the Captain of their Salvation to the taking of Jericho.

You admit that we have in the Bible a chronology of numbers, and a chronology of events—the former, comparatively, easily understood—the latter very difficult, if not impossible to be clearly comprehended before hand, but very simple and easy of belief after the events have occurred. God's providence must and will still and interpret God's prophecies—and when His providence has thus set the seal of truth on his prophecies we are no longer allowed to doubt or conjecture the manner or time of fulfillment. You admit that in Oct. '44, the 7th angel began to sound. The third was commenced—Christ received his Kingdom and began immediately to enter upon the administration of the affairs of that Kingdom—accordingly we have seen the parables of the harvest, the talents, the nobleman going to a far country to receive a kingdom, &c.,

and the ten virgins, fulfilled for the most part, if not wholly. These were the things which the Son of Man should do at his coming. Also the Judgment has commenced and its execution is rapidly proceeding—this was to be at his coming and kingdom—and now even you and your brethren are constrained to admit the immediate duty of taking the Kingdom. Thus the chronology of events brings us down 12 months into the kingdom, after entering the territory—after crossing the Jordan. But because you did not wade up to your neck in the dark, swelling waves of the river of death, you have not dreamed that you had actually crossed that line. Remember the Israel of God passed right on, following the road, and found no Jordan in the way to stop them or threaten them with death.

Now listen—the 1st coming of Christ was not a single act, but a series of events. It was not the glorious song of the angels announcing to the shepherds the birth of David's heir; it was not the visit of Gabriel to Mary; it was not the miraculous conception—nor the circumcision—nor the baptism, nor the public ministry, nor the crucifixion, nor the resurrection, but all of them together which constituted the 1st coming, or manifestation of Immanuel, God with us—and yet at each successive step it was said with more and more confidence and clearness, the Lord has come! Elizabeth, Mary, and Zacharias, rejoiced in the actual coming of Messiah, before the child was born. The wise men acknowledged him, and Simeon and Anna, and all who waited for the Consolation of Israel. But how absurd and foolish their reasonings and faith appeared to the proud priests and scribes.

The woman at the well—the villagers themselves—the disciples—the rejoicing multitude—the very children crying hosannah! all proclaimed and believed the Advent of Messiah. At his death, the mad and besotted Priests and Elders insisted that He should come down from the cross and they would believe. Believe what? Why that he was not an impostor, but the true Messiah. Yet this very thing would have confounded all the prophecies and made it impossible for Jesus to be Messiah. There, before their eyes was evidence enough to establish his claim, if they had known and believed the prophecies respecting Him. Now the 2d coming of Messiah is not a simple act, but a series of events predicted in the scriptures and already commenced! Yes, my brother, though we are slow of heart to believe all that the prophets have spoken, our unbelief can not make void the faith of God!

The Jew looking forward to the coming of Messiah could see but one coming, tho' there were to be two.—And when he found certain prophecies not fulfilled, (which were not to be fulfilled till the 2d coming, and he did not know that,) he rashly concluded this could not be Messiah. He ought to have believed, upon the evidence he had! Every true disciple of Christ did actually believe & receive him on such evidence, notwithstanding the non-fulfillment of predictions concerning Messiah. So we looking forward to his 2d coming could not see distinctly the numerous and glorious circumstances that constituted that coming. Reflect upon the absurd and unscriptural theory of Father Miller, which you have been obliged by love of truth to give up—consider the great light God has shed on our path; observe the wonderful fulfillment of prophecy within this past 19 months, & say has not Messiah come the 2d time? Is he not now doing the very thing which he said he would do at the end of the world?

But we are looking for the return of "this same Jesus."—Well, read John 14: 6-29; especially 7-12, ver., and 20th ver., "At that day ye shall know that I am in my Father, and ye in me, and I in you." Read Christ's answer to Jude's question, "Lord how is it that thou wilt manifest thyself unto us and not unto the world?" See 23d ver. Then read John x: 1. 16-30, and particularly 29th ver. Who was it that came forth from the Father and came into the world, and again left the world and went to the Father? Surely it was the word of God—God who was manifest in the flesh—and not the son of Mary. Paul says, Eph. 3: 9, that God "created all things by Jesus Christ." What? before he was born? or was he given this

name so familiar and well known among them as the Divine word who created all things? If the apostles could thus speak of Jesus Christ before his entrance into the world in the flesh, they might call him by the same name after his departure from the world and after he had left that body which God had prepared for him. What became of the bodies or forms in which the angel of the Covenant appeared at different times to the Patriarchs, Judges and Prophets if God prepared a body for the manifestation of himself in the flesh to "confirm the covenant," & "put away sin by the sacrifice of himself?" Why should He for ever retain that body any more than the body and form in which he formerly appeared?

Paul says, Heb. 9: 28; "Christ was once offered to bear the sins of many."—(That is, he was a sin-offering.) Isaiah had said, "Thou shalt make his soul an offering for sin."—"The Lord hath laid on him the iniquity of us all." Peter says, (1 Pet. 2: 24;) "Who his own self bare our sins in his own body on the tree." Now hear the rest of that memorable verse, "And unto them that look for him shall he appear the second time without a sin-offering (as *amartiao* ought to be rendered) unto salvation." That is, his second appearing, coming, or manifestation, shall be without that which was once the sin-offering. That was the body which God had prepared for him. But then how shall he appear? Let the scriptures teach us!

Do you say this question has long been settled? I beg to differ from you. Nay I do not hesitate to affirm that you have never, until very lately, been called to consider it at all. When we first approached the great subject, all the published creeds of the churches and the general consent of the community admitted the personal coming of the Lord Jesus at the end of the world to judgment.

But this event was postponed until after the millennium. We discovered in the scriptures that the Advent was to be before the millennium—and that was the great point in dispute between us and our opponents. There was no dispute about the nature of Christ's coming, but only about the time and consequences. We had no occasion to investigate the nature of His 2d coming. We took for granted that we understood that. Why, you say the language of the Bible is plain enough. Just so we once thought of those scriptures which seemed to prove a temporal millennium, the conversion of the Jews, &c. So we thought once of those scriptures, which as we believed proved the separate happy existence of departed spirits of the saints and the eternal conscious misery of the wicked. But we were led to ask the sacred writers to explain themselves on these subjects. What! explain language so plain and simple? Yes indeed, for we were led to suspect that this plainness and simplicity was in accordance rather with the theories of men than the mind of the Spirit. When we compared spiritual things with spiritual things we found this plain language taught a very different meaning. Now we ought to let these writers explain themselves on the subject of our Lord's 2d coming.—They may have all along intended something very different from what we supposed. It is impossible to reconcile many of the prophecies of the Old Testament, as well as of the New, and especially in the Book of the Revelation of Jesus Christ with the long cherished view of Christ's 2d coming. Why, how can that Book be the Revelation of Jesus Christ unless it reveals him? It does not close without revealing him, as you well know. But how? Read the 10th ch. Is not that vision of the King of kings, and Lord of lords now being fulfilled? And is it possible the kings of the earth and their armies will be so fool hardy as to make war on the glorified Son of God, coming visibly in terrible form & majesty, and surrounded by myriads of mighty angels? Recollect one angel so terrified the Roman guard that they fell down as dead. Remember also that wicked men are naturally very superstitious and wholly overcome by fear of supernatural agencies. Oh I have a thousand things to say to you on this subject—but not now—your paper would not hold the half that I could pour out of my full heart upon this great subject.

Our brethren and sisters here and in Cleveland are rapidly coming into the light of this glorious truth, and there is an experience of glory and blessedness connected with this subject far surpassing even the ever memorable "10th day of the 7th month." Our dear and honored brother Cook, was led by the manifest Providence of God, to meet me at Cleveland lately, and we enjoyed a most delightful time of refreshing from the presence of the Lord. Yes, we witnessed the mighty power of God in answer to prayer, and in the use of truth, in remarkably reclaiming a dear brother who we feared had well nigh fallen to rise no more. The saints there were much quickened and revived. Bro. Cook is deeply, patiently, and prayerfully pondering these things with his child-like spirit. God is preparing him for new work—great, glorious, blessed,—and you, too, brother. Our God will count you worthy to lead on a portion of His people in the conquest of this promised land.

The time has fully come when we ought to appropriate to ourselves the promise of Christ "He that liveth and believeth in me, shall never die!" If we believe that we are so far immortal that we shall die no more—and so far incorruptible that we shall not see corruption—let us thank God and take courage. What if some of our dear brethren contending earnestly for the faith once delivered to the saints, have not clearly comprehended? Nor most happily expressed the truth, shall we make a man an offender for a word? or reject the light which shines from the sacred pages because it discovers still remaining imperfections in ourselves or others? Now my brother, we shall know, if we follow on to know the Lord. I love and admire your spirit except in one thing. Do not make so many apologies for speaking out your views! Tell the truth as you understand it, fearless of men or devils—of friends or foes. Why should you apologize? I hold it to be very far beneath one to do that to any man or set of men. If the truth is not strong enough to sustain us, let us sink? Never mind the barking of the "dogs" that are without the city. We are within, and have a right to the tree of life, of which if we eat we shall live for ever!

I have received an excellent letter from my very dear Bro. Strong, which, owing to a press of business I wish thus to acknowledge.—He will find here my views in part. I commend the kindness and candor with which he received Bro. Collins, although I did not agree with that Brother in all his views when he was here, nor do I now. It was however a recommendation to me that the "Voices of Truth" (?) had prescribed him. Yes, blessed are ye when man shall say all manner of evil against you, falsely, for my name's sake. That paper is so full of lies I take it for granted a man must have something good about him when it brands him as a dangerous man. And poor Bro. Storrs! how fallen! he wishes for solitude! well he may! how full of blindness, unbelief, and wretchedness are his writings! Oh how thankful, how unspeakably thankful I am to our heavenly Father who has kept you and me, such unworthy worms of the dust from this hour of temptation, and enabled us with the simplicity of children to believe and obey his holy word! Everlasting thanks to His most excellent name! Yes, blessing, and honor, and dominion, and might, be ascribed to Him that sitteth on the throne and to the Lamb!

"Oh for a thousand tongues to sing
My dear Redeemer's praise!"

How appropriate now are the closing Psalms, abounding in ascriptions of lofty and burning praise. Yes, "let the saints be joyful in glory, let them sing aloud upon their beds, let the high praises of God be in their mouth and a two-edged sword in their hand to execute vengeance upon the heathen and punishments upon the people, to bind their kings with chains & their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints! Praise ye the Lord!"

Publish this and I will send you more—God bless you dear brother and all who love our Lord Jesus!

Yours, in the Kingdom.

J. D. PICKANDS.

THE DAY-STAR.

CINCINNATI, DECEMBER 6, 1845.

Bro. PICKANDS.

The long letter from this brother, commencing on page 38, will, no doubt, produce a sensation upon many minds, as it has upon my own.

Since resolving it, I have continued to make the subject a matter of prayerful research; and in what I now have to say upon it, with the help of God, will be to please Him, and him only. I have kept from every human influence—and the letter from every human being, until it was put into the compositor's hands. If the course I pursue in this matter, should be still more unpopular than ever, it will be of small moment. If this paper should not live to bear another joyful message to the little "remnant," scattered over the length and breadth of "the land shadowing with wings," let its last breath come warm from the living fountain, and its last pulsation be moved by Jehovah's voice: Then will I be content with Elijah's cave, or Jeremiah's pit.

In remarking upon the letter of Bro. Pickands, I perceive that it will be out of my power to conceal my emotions. I know that he loves me as he says, "far more (than I have ever deserved, if not more) than language can express." And it is because I still love him, that I deeply feel; and my emotions are those of mingled joy and sorrow.

I am not sorry he has discovered that "this same Jesus has begun to return in like manner as he went into heaven." I "do not startle through fear" on this point. Neither do I sorrow that the time has come to proclaim "the whole truth, and nothing but the truth"—nor that "God now answers prayer in the name of Jesus," nor that the "effectual prayer is offered for" me.—These things are all matters of joy. They are all in accordance with God's truth, and God's prophecies: as interpreted by God's providences. I believe God will answer, and does answer prayer, and that he is answering it in my behalf. But I now ask Bro. Pickands, if in his prayer for me, he has prayed that I might see that Christ's second coming would be "without the body in which he was once manifested?" If he has, that part of his prayer cannot be answered, because he did not get it from Jesus, as the disciples did who said, "Lord teach us to pray, as John also taught his disciples."

On this subject, Bro. P. says, "I have changed my mind—so will you." What I may be led to do hereafter, I know not; but most devoutly pray that I may be led into all truth. At present I can see no way in which to abandon the "view of Christ's second coming" [or glorious appearing] without the body in which he was once manifested, without abandoning one of the plainest truths—indeed the great truth, around which all other truths in the Bible cluster, and from which the light of heaven is poured upon the lonely pilgrim's pathway.

When I say "the body in which he was once manifested," my eye is not upon the babe of Bethlehem—the youth that disputed with the doctors—the son of Joseph that wrought as a carpenter—the wonder working prophet that turned water into wine—miraculously fed the five thousand—opened the eyes of the blind—healed the sick—raised the dead—suffered in Gethsemane, and ex-

pired on the cross—though human nature, undiluted, generous and sympathetic, shone forth in the person of Jesus, in all these characters: But my eye is upon the mount of transfiguration, when I contemplate his second coming. There was a specimen of "the kingdom of God, come with power." There, "He was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." "And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, THIS is my beloved Son: Hear him," Mark 9: 1-3, 7. This was the kind of second coming (or appearing) that Peter taught, or was making known, for says he, we "were eye witnesses of his MAJESTY," 1 Pet. 1: 16-19. What else can I do, but believe that To be a representation of what Christ will be at his second appearing?

I have only time and room to notice Bro. P.'s remarks upon those texts, which it seems to me, he has wrongfully applied. Joshua 5: 13-15, 6: 1-5. From these texts, the deduction is drawn, that the "divinely appointed leader"—the "Captain of the Lord's Hosts," was with Joshua, in the work of subduing Canaan, the same as He will be with his saints in taking the kingdom. To this view, I can find no scriptural objection; but more than this is claimed, for Bro. P. has changed his mind about Christ coming again in the body in which he was once manifested: so he must claim that when the kingdom is established, some Joshua, must in like manner be appointed as its head; that is, if it has any visible head at all, or admit that such a manifestation would no more constitute "the second coming of Christ," than every other signal display of God's power, in the defence of his people in all past time. The same personage that appeared to Joshua, also appeared to Abraham, (Gen. 18: 1.) His presence was with Elijah, David, Sampson, Jephthah, Gideon, Barak, Samuel, and the Prophet: "who through faith subdued kingdoms," &c. But were any of these events marked as the great Advent of Zion's King, to "reign over the house of Jacob forever?" If any such manifestation could possibly constitute the "coming of the Son of Man," then the Thessalonians did wrong "to wait for His Son from Heaven," but should have been content in embracing him by faith, as already come, according to the promises made to every believer.

It is in the strength of the same God by which Joshua conquered, that the saints are to take the kingdom. I would not, nor did I "insinuate" that the work was to be done without the "power" of the Captain of our Salvation. The same mighty arm that hath conquered for the saints, will conquer still.

I "admit that in Oct. '44, the Seventh Angel began to sound," and that the Judgments of God are made manifest—that "Christ received his kingdom, and began immediately to enter upon the administration of the affairs of that kingdom;" but that we have seen the fulfilment of the whole of the parable of the talents, and the nobleman, needs proof. When Christ comes, or appears, he comes into his kingdom; Luke 23: 42. In the conquest of the four kingdoms successively, the enemies were first subdued by the subjects, before the King took his place upon the Throne in that kingdom. In all past time, the Lord has especially qualified his people for the especial work required of them; and if Bro. P. will look again at Josh. 6: 2, he will see that in the room of Jo-

shua resigning his command to the Captain of the Lord's Host, (however glad he might have been to do it is another thing) the Lord appeared to him, and him only, for the express purpose of commissioning him anew for the work of subduing his enemies: Joshua remained a leader still.

I admit, there are some texts that introduce events said to be done at his coming, that must be done before he "appears." Thus, "who may abide the day of his coming? And who shall stand when he appeareth?" Mal. 3: 2. The Great and dreadful day, embraces those events, and his appearing ends them. The period of these events are also referred to in Luke 17: 22, as "the days of the Son of Man." See also 1 Cor. 1: 7, 8, 15: 23, and some other texts where the "coming" embraces events prior to his appearing: But I do not admit that the "coming" in such connexion, is the same as the "glorious appearing," Tit. 2: 13, &c. If Bro. P., in saying, "this same Jesus has begun to return in like manner as he went into heaven," meant only to embrace the glorious developments made to the saints before he appears, it would be true; but if he means to say that Christ has come in fulfilment of Acts 1: 11, he will utterly fail to prove it fulfilled; neither can it be shown that there is a single recorded instance of fulfilled prophecy in the New Testament, where such language is applied to such events. Look at God's method of fulfilling prophecy in the following texts:

PROPHECY	FULFILLED.
Isa. 6: 9, 10.	Matt. 13: 13.
Isa. 29: 13, 14.	Matt. 15: 7-9.
Isa. 7: 14.	Matt. 1: 20-23.
Micah 5: 2.	Matt. 2: 6.
Jer. 31: 15.	Matt. 2: 16.
Isa. 61: 1.	Luke 4: 17-21.
Joel 2: 28.	Acts 2: 17.
Psa. 16: 8-11.	Acts 2: 25.
Hosea 11: 1.	Matt. 2: 15.
Judges 13: 5.	Matt. 2: 23.
Isa. 53: 4.	Matt. 8: 16, 17.
Isa. 42: 1-4.	Matt. 12: 18-21.
Psa. 78: 2.	Matt. 13: 34, 35.
Zech. 9: 9.	Matt. 21: 4, 5.
Isa. 62: 11.	Matt. 27: 35.
Psa. 22: 18.	John 12: 38.
Isa. 53: 1.	John 15: 24, 25.
Psa. 35: 19; 68: 4.	John 17: 12.
Psa. 109: 8.	Acts 1: 15-20.
Psa. 69: 21.	John 19: 28.
Ex. 12: 46.	
Num 9: 12.	
Psa. 34: 20.	John 19: 36.

See also the manner in which the prophecies uttered by Christ himself were fulfilled. Luke 19: 43, 44; John 21: 18; Matt. 24: 29, &c. Look at these! Here we have in every instance a fulfilment to the letter, upon the principle laid down in a former letter of Bro. P.'s, viz., "Words are the signs of ideas." And the first class of ideas that the words of scripture would convey to the mind of a child, are the true ones.

The plain reason then, why the body of Christ—the seed of David, was not disposed of in like manner as the type—the Passover Lamb, is because it is written, (Acts 2: 32;) "God had sworn with an oath to him, [David,] that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;" and "this Jesus hath God raised up," &c. It was not the Holy Ghost, or Spirit, that was "raised up," for that came down, consequent upon his ascension. (ver. 33;) And Paul also says, that "the seed of David was raised from the dead." 2d Tim. 2: 8. And that the "Lord from heaven," is the "second,

MAN." 1 Cor. 15: 49. The texts quoted from John 14: 15: 16: are exceedingly full of comfort to every believer, as they have always been. But the peculiar application of John 14: 20, can not possibly swallow up the "glorious appearing" as a few texts will show. In ver. 16, the Comforter was promised, that was to abide with them for ever. When that had done its work of preparation, he tells them, (ver. 18,) "I will come to you," and in ver. 19, "the world seeth me no more," for the very plain reason to my mind, that they are to be "punished with everlasting destruction," 2d Thess. 1: 9, 10,) as is also fairly deduced from the rest of the verse, "because I live, ye shall live also,"—ye shall not thus be destroyed. "At that day ye shall know that I am in my Father, and ye in me, and I in you." The expression "I in you," and the Holy Ghost in you—or the living Word, will be found to be identical. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. Here "my words" are represented as doing the same as "Christ in you." It is the Holy Ghost also, dwelling in the saints, that is to quicken their mortal bodies. Rom. 8: 2-17.

The Holy Ghost, or Comforter, was given soon after the ascension, as all admit, and has been enjoyed by every true child of God down to the present time. The especial privileges of "that day" in which we are to know that Christ—the Holy Ghost—the living Word (He has 218 different titles given him in the Bible) dwells in us, is the knowledge. "That day" is the time spoken of by Daniel when knowledge was to increase—the day in the which, the heavens are to pass away, &c. I believe it commenced with the Jubilee, and was heralded by the sounding of the 7th Trump in the 7th month, 1844. If the second coming of Christ is in the saints only, then we have as many evidences that he came on the day of Pentecost 1800 years ago, as we have that he came on the day of atonement in 1844. If Eph. 3: 9, proves any thing, it proves that he existed as the Son of God, before he became the man Christ Jesus.

While Bro. P. asks the question, "What became of the bodies or forms in which the angel of the Covenant appeared at different times to the Patriarchs, Judges, and Prophets," he will not take upon himself the responsibility of proving that there was no form or body at all; or that such body was annihilated, or formed a component part of other bodies. If indeed, such a thing could be proved of Christ, a still more serious question would arise, viz., What would become of David's Throne, on which He is to sit, reigning over the house of Jacob for ever? Luke 1: 32, 33; 2d Sam. 7: 11, 12; Isa. 9: 6, 7; 16: 5; Jer. 23: 5; Psa. 132: 11.

It surprises me that Bro. P. in quoting Heb. 9: 28, should intimate that any believer in the Lord's coming, ever expected to see him in a body "prepared" for suffering and sacrifice. It is the glorified body, as seen in the Mount, for which I look, according to Peter.

How can it be shown that "the first coming of Christ was not a single act, but a series of events"? If the announcement—the conception, the birth—the circumcision, helped to constitute the first Advent, as Bro. P. says, there must be a difference of opinion between him and Paul; for Paul says, (Acts 13: 34,) "John had first preached, before his coming, the baptism of repentance

to all the people of Israel." And John did not preach till he was "80 years old," being only six months older than Christ. See Luke 3: 1, 20-22. His first coming then, as Christ, Messiah, or Anointed, before which, John preached, is here shown to be at a definite point—as is also confirmed by Christ in Mark, 14: 15, and by the Father, in Matt. 3: 5, 6, 13-17. Why then confound his coming, with the events (though glorious) that are connected with it?

I can see no possible parallel between the former views of the millennium—return of the Jews—the separate happy existence of departed spirits, and the eternal conscious misery of the wicked, with the much cherished views of the manner of Christ's coming. The whole front and bulwark of God's truth sustains the latter view, upon the principle that "words are the signs of ideas," and the former had not one plain text to support them. Bro. P. ought to know that the reason of our retaining these erroneous views so long, lay in the fact that they were not investigated,—they were believed because others believed them, and they were the doctrines of the church. While he cannot fail to know that the latter subject has been searched night and day, with solemn prayer, and fearful trembling lest we might err from the truth.

Now, brother, "Prove all things, and hold fast that which is good." And in the absence of all evidence that Christ's second coming will be "without the body in which he was once manifested," give that up as bad. Hold fast to "the blessed hope," and look for "the glorious appearing." It is just as easy to "prove" that that appearing began to take place 1800 years ago, as to prove that it began to take place one year ago. It is "through faith and patience," that we are to inherit the promises. Where is your patience, Bro. P.? I have no doubt in my mind that these views in their origin, were the result of impatience. I know of only one individual in this place that has embraced the above view, but I think there will be others, as there are a number who seem to be seeking for an excuse to give up looking for Christ.

My remarks above, are broken and disjointed, because both my heart and hands have been full during the past week; and I have written in great haste, that the paper might be issued at its usual time. But Bro. Pickands will continue the subject if he loves me still, as he says. Let him arrange his articles, with all the scripture proofs, connected with each separate point. And among other things, let him consider the following questions:

Was the body in which Christ was once manifested, raised from the dead?

Where did it go to?

Is that body now at the Father's right hand? If not, where is it?

Where is the locality of David's throne?

Or let us come together as the "apostles and elders" did to consider the question of circumcision (Acts 15: 5, 6.) Let Bro. P. appoint his time of conference, and do it quickly, before the awful bane of "hatred and variance" separates brethren in Christ. Though at present destitute of means, by the help of God I will come, if it is on foot.

I don't know what Bro. P. means in saying, "Do not make so many apologies." Where have I apologized? I do not say that I have not, but do not remember when or where. If I have heretofore done it, I will not do it again; when I

say to Bro. Pickands, you did not do your duty, (when you saw the views you now hold to be erroneous,) in neglecting to pour the light of truth upon the error—so God has justly suffered you to fall into it yourself.

To me, it is unaccountable, that the erroneous principles of interpretation, from which we have just emerged, should be the very first, into which so many have already fallen. If human interpretations are to eclipse the glory of God's truth, where shall we land?

The times in which we live, are full of undying, eternal interest! The qualifying work of the Holy Ghost, now being performed upon every honest, believing heart, for the last great contest, is inexpressibly glorious. O how meek, humble, and obedient, should we now be, to the Great Captain of our salvation!

THE PAPER.

Relative to the affairs of the paper, I will say to those interested in its continuation, that there has been, on the whole, no falling off in the subscription list. A number have ordered their papers discontinued, but the new subscribers received, leaves the list somewhat larger than it has ever been. Hitherto, there has been sufficient funds received to keep the office unembarrassed—by the help of God, and the use of the most rigid economy. But at present, I find myself in more straitened circumstances in carrying it forward, than at any other time for the past 9 months. While writing this, I see no other alternative, than to borrow the money to settle for the present number—having on hand but two dollars, and one of them received in a letter from a brother in Virginia, who says it was hardly spared from the wants of his family. Besides this, my rent falls due before issuing another number.

In view of these things, of course it is duty to curtail expenses if possible. It can be done by discontinuing the paper to 300 persons who have never paid any thing. I am loath to do this until these persons shall write—stating the fact that they do not need it. Immediately upon the receipt of this No., will every unpaid subscriber sit down and write me a letter, and pay the postage; and if unable to pay for the paper, and wish it continued, it shall be sent gratis as usual. The object is, no longer to waste money, by sending the paper where it does no good.

Notwithstanding the frequent explanations made, relative to the design of continuing the publication of this paper, brethren still forget it; and charge the responsibility of sentiments advocated by correspondents, upon me. For instance, in the last number, one individual read the letter of Bro. Burlingham, on the "Sign of the Son of Man," and therefore concluded that I believed that sign to be in the past. Another read the letter of Bro. White, and of course concluded that I believed that sign in the future. I am not always prepared to approve, or dissent at once, from every view advanced by correspondents—nor do I think it proper to withhold such views from our readers, until I can make a thorough investigation of them in the light of the scriptures.

The paper is a medium of communication for the brethren—for promulgating, not only the "present truth," but also to examine with patience, meekness, and prayerful solicitude, the great question, "What is truth?"

Letter from Bro. Riouffe.

Cleveland, Nov. 14th, 1845.

1st John, 4: 1-4. "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come (or has come) in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come (or has come) in the flesh, is not of God; and this is that Spirit of Anti-Christ, whereof ye have heard that it should come, and even now is already in the world. Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world."

Who is John talking to? Ans. "Little children," not big men. Why? Because he could learn little children a lesson—because false teachers are come into the world, and they have false spirits; and now is the time to try them. Our blessed Lord taught his disciples the same lesson, on the same point, in Mat. 24: 24, about these false teachers: "If it were possible, they should deceive the very elect; but, thank God, it is not possible. It is very plain to understand them—what spirit they are of—whether true or false; because they have not the spirit of love. Bro. John says, Greater is he that is in you, than he that is in the world—the world hearth them—they will not hear us; and they went out from us, because they did not belong to us. They had not genuine faith in Christ. The children will understand them. Christ says they will work miracles. John was the right one to understand the errors in the churches, and he knew where to begin, to root them out, because they were false tests. When Christ was on the earth, the Jews were the people that claimed to be the Lord's, and they did not know that Jesus was the Christ. They had not the spirit to confess that Jesus Christ had come, and they rejected Him. He said unto them, "If ye believe not that I am He, ye shall die in your sins." (John 8: 24.)

They claimed to be the seed of Abraham; and Christ said to them, "I know that ye are Abraham's seed, but ye seek to kill me because my word hath no place in you." (ver. 39.) He also said to them, "If ye were the children of Abraham, ye would do the works of Abraham." And what did he do? Ans. He "believed God, and it was accounted unto him for righteousness," and he is the father of all true believers, hence the Jews had no faith in Christ, only on outward professions; neither did they believe that it was him that spake unto them. They then claimed God to be their father; but says Jesus, "If God were your father, ye would believe on me"—and they were confounded.

John says, (1 Ep. 5: 20,) "We know that the Son of God has come." To teach the children, John takes up the subject that Christ tried to explain to the Jews—that true believers in Christ had the witness in themselves—the Spirit to confess him, that he "had come in the flesh (by faith)" 1 John 4: 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," (by faith.) ch. 5: 10, "He that believeth on the Son of God, hath the witness in himself: He that believeth not God hath made him a liar." A great many claim to be believers in Christ, (or Jews) and are not, but do lie, (Rev. 3: 9.) So says my Bible, and John in his Gospel says (ch. 1: 12,) "As many as received him, to them gave he power to become the sons of God—to them that believe on his name." None but true believers would confess Christ in spirit, from the time he was on the earth, down to the end; and he said (John 7: 17,) "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Why? Because the spirit will teach them; (John 10: 3,) "The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."—They know his voice and follow him; but they do not know the voice of strangers, or false teachers.

Some talk that Christ has come, and that believers are his only body; but they do not know where the head of that body is—they have lost

sight of that. If the body has no head, what will they make of my Jesus by-and-by? I expect to see a literal Jesus, for we have the promise, that as he went, so will he come in like manner, and reign (on David's Throne) over the house of Jacob forever.

Now let us see if we can understand what John means, 1 Ep. 4: 2, "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come [has come] in the flesh, [by faith] is of God." Let us understand the spirit that confesseth. We can not confess Christ without the spirit—to do this in a scriptural sense, the spirit must be in us. "No man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. 12: 3, "Greater is he that is in you, [by faith] than he that is in the world." 1 John 4: 4, "He that dwelleth in Love, dwelleth in God, and God in him." "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you," [by faith.] 1 Cor. 3: 16. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobat?" 2d Cor. 13: 6. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you." Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father, [or my Father.] The spirit itself beareth witness with our spirit, that we are the children of God." (ver. 15, 16.) It is thus that we have the spirit to confess that Jesus Christ is come, or has come, in the flesh, (by faith.)

Now I will look at another ground that is taken by some, that we may see which God's way is; and whatever his way is, let us have it. Some think the text in John means, every one that believes Jesus Christ is coming the second time, to reign in their flesh—they are of God. My Saviour says, "not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." What is the Father's will? Ans. "This is my beloved son, hear ye him"—obey him. What does he say? "He that doeth his will [or my Father's will] shall know of the doctrine"—the same as he said to the Jews. They claimed to be the seed of Abraham; but Paul says the promise was not made "to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3: 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." [by faith] ver. 20.

The promise was not "to Abraham or his seed through the law, but through the righteousness of faith," Rom. 4: 13. Therefore it is of faith, that it might be by grace. If we take the ground that every one is included in the promise, and is of God, who believes that Christ is coming again to reign in their flesh; then foolish virgins—unbelievers—and many in the nominal churches, are included; for many such, believe that Christ is thus coming. Are they of God? I trow not: For the devils also believe and tremble: I understand that from Abraham down to the Resurrection, there are two lines drawn—the one, embracing the children of the flesh, or natural descendants of Abraham;—and the other, the children of promise, or the spiritual seed, "For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman." The children of the flesh are Agar's, which belongs to carnal Jerusalem that now is, and is in bondage with her children. The children of promise, are those who are of faith, and are blessed with faithful Abraham. They belong to the Jerusalem which is above, and is free, and is the mother of us all. Hence the children of the flesh never had any faith in Christ, because they could not receive the spirit to confess that Christ is come (or has come) in the flesh.

Suppose the text to mean, "every spirit that confesseth that Jesus Christ is coming in the flesh, is of God?" Still, they must be true belie-

vers, for John says, (1 Ep. 3: 23, 24,) "And this is his commandment; That we should believe on the name of his son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us;" and if we have not his spirit, we are none of his. It is not merely believing in his second coming, that constitutes a person "of God," but the main point in John's argument is, first, if Christ had not come, and died for us, we could have had no faith in his atoning blood—hence, "to as many as received him, to them gave he power to become the sons of God." John explained to the little children, that those who believed in Christ when on earth, received the witness of the spirit, and hence he says, "to as many as believed on his name"—showing that all believers, down to the end, would not see the Saviour in his first person—also explained by Peter, "Whom having not seen ye love—though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." Thus they have the spirit to confess that Christ has come in person, and in their flesh by faith—"Christ in you the hope of Glory"—and every man that hath this hope in him, purifieth himself, even as he is pure. If the anointing abide in you, which ye have received, which is truth, and is no lie, it shall teach you all things.

They that have the spirit of Christ, will keep his commandments; and the great commandment he has left us, is to love one another:—"By this shall all men know that ye are my disciples, if ye have love one to another." As a proof of fulfilling this command on his part, our Lord, as one of his last acts, washed the feet of his disciples, proving that those who he had loved, he loved unto the end—and enjoined the same token upon them, to be observed unto the end. (John 13:)

"If, (says Christ,) any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my father honor." I believe many have taken a wrong view of John's reasoning, concerning "every spirit that confesseth that Christ is come (or has come) in the flesh, is of God." They had strong faith, as well as myself, that the Bridegroom was coming on the 10th day of the 7th month, and because they did not know what to make of that movement, at that time, they took John's words and applied them to it, to prove that Christ had come, in spirit, and thus, in their haste, have left the body without a head.

I believe the marriage took place, and the Bridegroom came, where Daniel said—"to the Ancient of Days" and received his kingdom—went to his father's house to prepare the promised mansions, after which he is to come again and receive us to himself.

H. RIOUFFE.

Letter from Sister Bowker.

Waynesville, O., Nov. 1, 1845.

DEAR SIR:—

I take the liberty to address you a few lines, though a stranger to you in the flesh. I have received from your office, the valuable "Day Star," (formerly Midnight Cry) since the summer of '44. Many of these precious little messengers were scattered through this section by Bro. Maull, and Butt, who passed through our village, and lectured a few times for us. O how my heart bounded with joy at the sight of a brother in the Advent cause; having come from Philadelphia in May of 1843, where I had enjoyed precious seasons with the people called "Millerites." The Spirit of the Lord was with them in an eminent degree. My spirit had long mourned over the dearth of the church, of which I had been a member for nearly 30 years. Thus mourning over the declension of religion, not only in my own, but in other denominations generally, I joyfully hailed those brethren as truly the wise ones who were to understand the prophecies, in these latter days, and teach them to all others who would hear, and like the good Bereans, "Search the scriptures daily whether these things be so."

The people in this place are great opposers to the "new doctrine," as they are pleased to call it. I believe it to be at this time, and since 1841, the real exposition of gospel truth. What I more especially designed by writing, as to tender to you, or any other friend, that has been so kind as to continue to send these little messengers to me, my most hearty thanks. Had I been able, I should gladly have contributed to support: But please to accept the will, with my best wishes and prayers, for the deed. The Lord remember you for your labor of love; and we soon meet in the New Jerusalem, with the apostles, prophets, and faithful of all ages. For me.

GRACE BOWKAR.

Letter from Bro. Hobart.

Indianapolis, Nov. 19, 1845.

My Bro. JACOB:

I enclose you one dollar, and wish you to continue to send me the "Day Star." I am much comforted and strengthened by its editorials and the excellent letters it contains. I hope it will continue to increase in interest until it is succeeded by the infallible glories of "the Root & Branch of David, the bright and Morning Star." Our number here is very small, and not enjoying the presence and oral labors of any Adventurer. We often droop and mourn, and languish, but thanks be to God, we are not forsaken of Him. We often see each other, and speak comfortably to one another. May the promise of Malachi be ours when he (Christ) shall make up his jewels. I think with you, that it will be before the present Jewish year shall terminate. I occasionally see the "Advent Herald and Watch" but find but little to interest except the items of foreign news. I think Bro. Miller's letters still make a good report of the promised land, though I think him unfortunate in his associates. But the power of the holy people must be scattered before all things connected with the Advent be finished.

Accept of my thanks for past favors. I remain yours, in hope, in patience, in tribulation, suffering and trial, with the importunate cry Come Lord Jesus.

JOHN HOBART.

DEFINITE PROPHETIC TIME.

It is easily perceived that the order of events to be fulfilled in the 70 weeks is not chronologically expressed in the 24th verse of Daniel, 9th chap. But in the 25th verse the chronological order begins, and is clearly set forth so far as to the time of the 69 weeks. Then again in the 26th, the chronological order is not observed in stating the events; and again, in the 27th verse, the events of the 70th or one week are chronologically set forth. Now from the 25th verse we see that the 69 weeks ended, and that their termination is marked by the coming of Messiah the Anointed. Thus the beginning of the 70th week appears to be the fixed point from which the time may start. Did Messiah the Prince appear? Yes, he did. And not Christ the Messiah only, but John the Baptist, were both obedient to and served the law by which the Priestly office could not be exercised until they were respectively thirty years of age; and as Luke records a transaction in 3d chap. 21, 22 & 23d verses, that Jesus also being baptized, and praying, the heavens were opened; and the Holy Ghost descended in bodily shape like a dove upon him; and a voice came from heaven, which said "Thou my beloved Son, in whom I am well pleased;" and Jesus himself began to be about thirty years of age." John must have been thirty before he commenced his ministry, or at the time he was baptizing, as Luke says, in the 15th year of the reign of Tiberius Caesar—and as John was the administrator who had for some time prior to the baptism of Christ been preaching and baptizing, it seems that Luke in the expression, "and Jesus himself began to be about thirty years of age," is designed to show that not only John but Jesus himself, were respectively thirty years old when they commenced their preaching. And it appears

reasonable that John had been in the ministry about six months, and he was certainly between five and six months (I think just six,) older than Christ. Also, it appears that they each commenced their ministry at thirty years of age, and not until thirty from what Matthew says in chap. 4: 14 & 15th verses. "But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness."—That is he came not to destroy the law, but to fulfil the law. Here then Christ being baptized, not only by John in obedience to the law, but by the Holy Ghost from heaven, became the Anointed, the Christ, the Messiah. And if this was when he was just thirty years of age, and I believe it was, we have the fulfilment of the prophecy, marking the commencement of the 1 week in which he was to confirm the covenant. In the midst of the week he was to cause the sacrifice and oblation to cease. This was done in the middle, or 4th year, but whether it was the exact middle, it is not material at this time to determine. Neither is it my object to show that the end of the week was marked by the conversion of Cornelius, as I believe was the case. But it is sufficient for us now to know that the 69 weeks ended, and the 70 began at the baptism of Christ, and that he was thirty years of age. From the baptism then, there would remain of the 2300, how many years? I answer, subtract 483 from 2300, and there remain 1817. To which add the exact age of Christ 30 years at his baptism, and we have 1847 full years. Thus you will see that there must be from the birth of Christ to the expiration of the 2300 days or years, 1847 full years; this we must remember is calculating the true A. D., and not the vulgar era.

My object is now to show to what period in the vulgar era—the baptism of Christ and coming of Messiah is to be referred; and consequently where 1847 full years from the birth of Christ will end, according to our vulgar era. Tiberius Caesar commenced his reign, August 19, A. D. 14 of the vulgar era.

Ques. How much of the vulgar era had passed when Tiberius commenced his reign, upon the supposition that it commenced Dec. 25.

Ans. 13 years 7 months, and 24 days.

John was baptizing in Jordan, and preaching repentance at the age of 30 years, as early as June 25, in the 15th year of Tiberius reign.

Ques. How long was it from the commencement of the reign of Tiberius on 19th of August to 25th of June in his 15th year?

I answer it was 14 years 10 months 6 days.

Ques. How long had John been in the ministry, before the Baptism of Christ, according to the Levitical law, which they were to fulfil, in order to fulfil all righteousness?

I answer, six months.

Now as Tiberius commenced his reign in A. D. 14, vulgar era, this calculation is according to the vulgar era; and by it; How old was Christ at his baptism?

I answer, by adding up the time, thus: 20 years.

Add to 20 vulgar era, 1817 years, and we come down in the vulgar era to 1846 full years. That this is the true time for the expiration of the 2300 days, I have no doubt; that is to say 1847 full years from the birth of Christ, 1846 full years of vulgar era. But say some, will this agree with the astronomical calculation made by Dr. Hale? I think it exactly coincides with his calculations.

Dr. Hale shows that just one year before the vulgar era, Herod died, as is known by an eclipse of the 8th of January.

But, say others, this will not agree with the dates, as shown by the Julian Period. Let us see. But, 1st. It is proper to determine, if possible, what time in the year Christ was born. It seems from the 1st chapter of Luke, and from the 8th to the 10th verses, that Zachariah's vision was on the day of atonement—and the legitimate inference is that John was born some time in the 4th month of the next Jewish year, and that the birth of Christ was more than five months, and less than six months later. Proof, see same chap. 36th verse, and also 56th verse. Now it is pretty clear that John's birth being in the 4th month,

must fall in one year, between June 20th and July 20th, or at most, not later than August 20th; to which time add 54 months, or seven six months, and the birth of Christ must be between Nov. 20th and Feb. 20th. Therefore, it is safe to calculate that he was born not far from Dec. 25th. Another question will arise, how long previous to the eclipse of the 8th of January must he have been born? We will see at once that he was at eight days old circumcised—and at forty days old they brought him to Jerusalem, Luke 2: 22. After this the wise men enquired for him, were instructed and visited him—and returned to the east by another route. Herod had time enough to see that he had been deceived by the wise men—and to make out his decree for slaying the children. All this time Herod was in Jerusalem, and then for his disease to rage in such a manner as to induce him to leave Jerusalem, and visit the Springs on the east side of Jordan. At or about the time of his leaving Jerusalem, this eclipse took place—on the night on which he inflicted the punishment upon the two priests who had caused the Golden Eagle to be set down. Now, if Christ was born as early as Nov. 20, it would have been as late as the 30th of December, while Mary, together with the young child, was yet in Jerusalem, he being 40 days old—which would leave only eight days for the wise men, and the slaughter of the children. From the foregoing, it appears clear to me that Christ must have been one year and 14 days of age at the time of the eclipse.

This eclipse of January 8, was in the 4713th year of the Julian period—the Julian year beginning on March 25, and ending March 24. It will readily be seen that the birth of Christ being one year before the eclipse, that his birth must have been in the year of the Julian period 4712.

Ques. How much of the Julian year had passed on the Birth of Christ, on the 25th of Dec. in the 4712th year.

Ans. There had passed 4711 years & 9 mo's.,

To which add 30 full years prior to his baptism, or to the 70th week of Daniel 9th—(4741 yrs, 9 mos.)

To which add 34 years to the time of his crucifixion, or midst of the week—(4745 yrs. 3 mos.)

4745 years and 3 months will be in the 4746th year of the Julian period.

Now to 4745 years and 3 mos. add 84 years to finish the 70th week—(4638 yrs. 9 mos.)

Now add 1816 full years to complete the 2300—(6558 yrs. 9 mos.)

This brings us down to the expiration of 6558 years and 9 months of the 6559th year of the Julian period—which year commences March 25th 1846, to which add the 9 months, and we arrive at Dec. 25th, 1846.

In the preceding remarks, I do not assert that Christ was born on any particular day, but calculate from Dec. 25th as the most probable. Neither do I assert that his crucifixion was in the middle of the week; but only show that, if he was crucified in the 4th or middle year of the 7, which appears to be a reasonable construction of the expression, "midst of the week."

Truth is our object, and although I could scarcely reconcile my mind to the above, yet when I remember that I have experienced nothing but peace and joy, while one truth after another has been presented to my mind, and that among other duties, the last but not least is to let patience have its perfect work, with this assurance, that we have need of patience, "That after ye have done the will of God, ye might receive the promise, for yet a little while, and he that shall come will come, and will not tarry." To which I feel to respond, Amen—even so, come Lord Jesus, come quickly.

JULIAN PERIOD.

As there may be some who reject all that may be said in regard to the Julian period, and others who do not understand its use, I think it proper to say of Scaliger, of whom Wm. Winton A. M., Professor of Mathematics in the University of Cambridge, said that, "The most learned person that ever was, I mean Joseph Scaliger," This

Joseph Scaliger* invented the Julian period to reconcile the systems that divided chronologers. And the Julian period is made by the multiplication of 28 (the solar cycle) by 19, (the lunar cycle), and their product by 15, (the Roman Indiction) and the 1st Indiction, beginning with the 3d year before the Christian era, to wit, in the year of the world 4001—as may be seen by taking the year of the world 4000, which answers to 4710 of the Julian period, and can be divided by 15 (the Indiction,) without any remainder.—Now as 4001 answers to 4711, and when the last number is divided by 15—there is a remainder of 1—and any subsequent date may be tested by a division of the Julian year by 15, 19, & 28. And their several remainders must agree with the current year, and year of the world 4001, as above stated.

SILAS G. STRONG.

* I am aware that in the Encyclopedia Americana, the Julian period is stated as the invention of Julius Caesar Scaliger—the Father of Joseph Scaliger—and it may be true without any discredit, and with the current year of the Christian era, plus 8.

Letter from Bro. Purdy.

Middlebury, O., Nov. 24, 1845.

DEAR BRO. JACOBS:—

In the 24th chapter of Matt. beginning at the 23d verse, we have a prophecy relating to false christ, and false prophets that shall arise. It is very important that we first notice the chronology of this prophecy. In the beginning of this chapter we are told of many things that should transpire which would only be the beginning of sorrow, among which would be individuals coming in the name of Christ, claiming to be Christ, (singular) and deceiving many. From this point we are carried down through a succession of events from the setting up of the abomination of desolation spoken of by Daniel the prophet to the shortening of the days allotted to this desolating power, (which we understand to be Papacy). It is said of this power, that the saints should be given into his hand 1260 days—and except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened. When were these days shortened? The reformation commenced under the labors of Martin Luther and others, by raising up a standard against Papacy, and had a tendency to mitigate the violent persecutions against the elect, and to a great extent stop the slaughter which threatened their entire extermination—thus the days were shortened, until they closed. THEN, if ANY man shall say unto you, Lo here is Christ, or there, believe it not, for there shall arise false christ, (plural). Does history from that point of time down to our day show a fulfillment of this prophecy? I answer, no. We have now a class of men who say that Christ's second coming was to be in his saints—he is already revealed in them, and he has no other body but the saints. Thus they claim to be Christ—and thus they say, here is Christ—and he is therein that "flaming fire taking vengeance," and many say, he came to the marriage, and the door was shut, (and so he is in the secret chamber,) and they say Christ was the antitype of the scapegoat, which went into the desert to be seen no more. Behold, he is in the desert, go not forth (or after them, Luke 17: 23.) I believe it has been and is now the privilege of God's children to have "Christ in them, (except they are reprobates,)" and I would not deny the hand of God in troubling the host of the Lord's enemies in the late unparalleled disasters. Nor would I deny the fulfillment of the parable of the 10 virgins in certain events. But I do not believe these things are the second coming of Christ which is to be as "the lightning that cometh out of the East & shineth unto the west." Another feature in this prophecy is, that they should shew signs and wonders.

The above mentioned class claim that God is with them, because they perform miracles (or wonders). Now it is a remarkable fact that while God was delivering his people by the hand of Moses, in the shewing of signs and wonders to the Egyptians, there was not wanting those who

could imitate and perform many of those wonders, therefore let us take heed.

If the above view is incorrect I should be glad if any one of our brethren would be so good as to set me right, and show me the fulfillment of this prophecy. In opposition to this jargon of, Lo here, and Lo there, we are taught to look for the coming of Christ to be as the lightning that cometh out of the east and shineth unto the west. So let us take heed. Amen. For where the carcass (Christ) is, there will the eagles (saints) be gathered together, (to him). 1 Thess. 4: 17.

Yours, waiting.

G. B. PURDY.

Letter from Sister B. C. Bancroft.

Ashburnham, Mass., Nov. 20, 1845.

DEAR BRO. JACOBS:—

I send you one dollar to aid you in sending out your little sheet. I almost fear lest after all, the Day Star should fall last of all. It has hitherto been a paper that I have been much interested in. It seems to me the time is come that the Lord of Hosts alone is to be exalted. I do not, therefore, praise any man, nor exalt any one for what they do—I think it is true now as ever, that he that exalteth himself shall be abased, and likewise he that humbleth himself shall be exalted. Most of the time, the way has looked clear to me; sometimes it seems as though clouds and darkness were round about his Throne. At such times I endeavor to put my trust in the Lord, and stay myself upon my God. I do not feel at all, as some who have made confession, say they do, that they must give up that the Bridegroom has come, and the door shut, or else go into spiritualism. I think I have seen the straight way, and I desire to walk on in it. Peter and Jude tell us of a class of persons, that by reason of whom the way of truth shall be evil spoken of. If they are the spiritualizers of our day, then the truth must be that the Bridegroom has come, and the door is shut, because this way is evil spoken of by reason of the spiritualizers. I fear that when the King comes to examine the guests who went into the guest chamber, some will be found not having on a wedding garment. Surely we have need to watch and keep our garments, lest we walk naked, and our shame be seen.

Your sister, in hopes of soon seeing the King in his beauty, and of being admitted into the marriage supper of the Lamb.

B. C. BANCROFT.

Letter from Sister Willard.

Orwego, Ind., Nov. 19, 1845.

DEAR BROTHER:—

Well did Jesus know the mind of the Father, when he said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. 6: 6.

What a precious promise is herein contained! We are only to comply with the condition thereof, then the promise is ours. That is, we are to enter our closet, shut the door, then pray to our Father who is in secret, then claim the promise unhesitatingly, that our Father who seeth in secret, will reward us openly. This is the faith, without which, it is impossible to please God; as it is written, Heb. 11: 6. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." How tangible the promises are, in the light of obedience. In view of it, I am led to exclaim, who would not obey and live!

When I reflect how little I have appreciated this greatest of all privileges, that of secret prayer, I am humbled in the dust; and wish to take the place of the publican, and not lift up so much as my eyes unto heaven, but smite upon my breast, and cry, God be merciful to me a sinner! But I have learned that here is my strength. If I become indifferent to this duty, my enemies soon overcome me, and I am glad to turn and flee to Jesus in my closet, and beg him, with a broken

heart, and streaming eyes, to heal my wounds, and go before me, to tread down my enemies, and smooth my pathway; and he has never been indifferent to my suit. Bless his faithful name!

So greatly was I blessed a few evening since, in the secret place, that I earnestly longed to whisper in the ear of the "little flock" how sweet is the closet—how sweet is the closet!—And me thinks the cheering response would be, 'yes, yes, how sweet is the closet! O let us not forget our closets!' I would answer, no, no, let us not forget our closets.—If we do, we shall be as Sampson, when his locks were shorn. The light of God's truth will cease to shine into our minds, and we shall be left to take up our abode in the prison-house of despair, doomed to speedy destruction.

I was electrified when I read in No. 4 of our paper, of your soul-stirring meetings every day, in the Tabernacle. How gladly would I be one of your number, was it my privilege. O Cincinnati! Cincinnati! thou once loved city—If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. Thou art exalted unto heaven, in point of privilege—but thou shalt be thrust down to hell. Even so, Father, for so it seemeth good in thy sight. I hope, my Brethren and Sisters, while you are sitting together in such a heavenly place in Christ Jesus, you will not forget the groups of four and five, scattered throughout the West. Do try to issue the Star regularly, and give us the minutia of what the Lord is doing for you. Yes, and above all, when thy door is shut, and thy prayer is ascending as incense, O let us share, I pray!

In reference to the editorial in No. 5, entitled the "Stone," I am rejoiced that the Lord has inclined my brother to take up this momentous subject. I think the danger of running into error, need not be feared so long as the invitation of the Lord to Jeremiah, is heeded. Jer. 33: 3, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." Also, the exhortation of Paul to Timothy, Tim. 4: 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

I believe this subject rightly understood, will clear the path of the just from many an obstacle, and thus cause it to shine more and more unto perfect day. Praise the Lord for increasing light.

We are very anxious to see something from the pens of our dear Brother and Sister Cook. The Lord guide you, and all Israel, into all truth, in my fervent prayer. May we go on to possess the Kingdom. Amen.

E. S. WILLARD.

CORRESPONDENTS.

The article to which Bro. W. B. Elliott refers, has been mislaid, or a further notice would have been made of it. If he will take the trouble to send us his views again, they will be published.

The article of Bro. D. B. Gibbs, on the Book of Esdras, was too late for this number: It will appear next week. I am unable to find the former published article to which he refers. Please send another copy.

The excellent, comforting letter of Bros. John F. Cowell and R. Willard, from Maine, will be published in our next.

Will brethren who remit no funds, please remember to pay the postage.

LETTERS AND RECEIPTS.

For the week ending Dec. 4th.

T. F. Pomeroy, 1.00, and .50, each for H. Bond, & D. Gibson; S. G. Strong; Eli Curtis, 2.00; J. T. Hough, 2.00; B. C. Bancroft, 1.00; G. B. Purdy, 1.00; F. Purdy, 1.00; D. B. Gibbs; J. Gibbs; J. Forrest; P. M. R. Willard, 2.00; & 1.00 for Jacob French; Elizabeth Willard; John F. Cowell, .50, each for John McGuire, & Joseph Turner;

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS"—2 Pet. 1. 19.

C. CLARK,
Printer.

VOLUME 8.

CINCINNATI, SATURDAY, DECEMBER 13, 1845.

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THE DAY-STAR

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TERMS OF THE PAPER.

Fifty cents per Vol. of 13 numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

TO THE LITTLE CHILDREN.

[AN OLD HYMN.]

How happy, how loving, how joyful I feel!
I want to feel more love, yea, more love and zeal;
I want my love perfect, I want my love pure,
That all things with patience I well may endure.

I want to be little, more simple and mild,
More like my bless'd Master, and more like a child;
More watchful, more prayerful, more lowly in mind;
More humble, more gentle, more loving and kind.

I want to have wisdom that comes from above;
I want to be harmless, and more like a dove;
I want my light clear, that beholders may see
How faith and good works, in sweet union agree.

My union I want with the Father, and Son,
I want that perfected which now is begun;
That love and sweet union, which soothes every care,
And with my dear brethren, all burdens to bear.

My faith and my hope, my love and my zeal,
I want them recruited, and never to fail;
Remembering at all times what Jesus did say,
And set out anew and begin every day.

My treasure in heaven I want to lay up,
Where no moth nor rust can ever corrupt;
Where no thief or robber will venture or dare;
My heart and my treasure I want to be there.

Come, my dear brethren, both aged and youth,
And all who are willing to walk in the truth;
Let's all join together, in union and love,
And on our blest journey we'll joyfully move.

When time is no more, and from earth we remove,
To dwell in the regions of pure light and love;
With Jesus our Saviour, and all holy men,
We'll shout Hallelujah! forever, Amen.

Letter from Bro. Howell.

West Poland, Me., Nov. 23, 1845.

DEAR BRO. JACOBS:—

Having been favored with the privilege of reading the "Day Star" occasionally, and finding it in due season in the same, I wish to be read with it regularly. I thank God that we in one paper in the land that bears "good tidings of good, that publisheth salvation, that unto Zion, Thy God reigneth," and thereby comforts the scattered flock of God, while they are "cast down but not destroyed, persecuted, but forsaken," and are obliged to endure the "fiery trial" of which Bro. Peter speaks, in the first and fourth chapters of his 1st Epistle. It has at times pained my heart when I have seen my brethren and sisters write such bitter things against myself while being chastened of the Lord. I also find myself too much disposed to do at times. Ought this to be so? No; certainly not, for the chastening of the Lord, as Heb. 12, informs us are pledges of His love to us, and though they for the present seem not to be joyous, grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them

which are exercised ("trained—Macknight") thereby." If then the chastenings of the Lord produce such desirable effects, ought we not, dear brethren and sisters, to count it all joy when we fall into divers temptations or trials; knowing this, that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing." And again, how can we possibly ascertain the strength and gentleness of our faith without its being tried? O thank God for trials; yea, more; temptations, notwithstanding you may sometimes be led to say, "No one has such temptations as I have." But has any temptation taken you, but such as is common to man? And O doubting soul hear the voice of inspiration; "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." We are told in Zech. 13: 9, that God will bring a third part through the fire, and will try them as gold is tried." But hear the comforting promise, "They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." And did you know that once "the elders answered, saying unto me, (John) What are these which are arrayed in white robes, and whence came they?" And John "said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Read the succeeding verses of Rev. 6: and ye doubting, tried ones, receive the encouragement therein provided. Would you, beloved, be enabled "to stand against the wiles of the Devil," put on the panoply of God as described by Paul in Eph. 2: 18: Would you be borne up under your heaviest trial, meekly submit to God with your eye on your treasure, and your faith in the promise, "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." Be sure and obey your part of the promise, and you will find Him "faithful that has promised." O, ye tried ones, believe and obey, and the crown will be yours. A "little while," and the Israel of God will make their exit to a fairer clime. Come, lift up your heads, the prize is just before you—the race is nearly run; and in a little time from this, "nature dies, and God and angels come to lay her in her grave." And will you still doubt? O do not dishonor God any more. You credit and rely upon the words of a brother, sister, father, mother, and cannot you rest upon the words of God in whom there "is no variableness or shadow of turning"? O, let not that which has been the damning sin from Adam until now, find any longer a place in your bosom. You may glorify God, honor Christ, and have an angel sent to your relief, for God's "little ones" have angels, as his words testify: "Take heed how ye despise one of these little ones; for I say unto you, their angels do always behold the face of my Father which is in heaven." O may God help you and me, with all his waiting Israel to be humble, holy, confiding, that we in a little time from this, may with all the host of God's elect, "return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."

Yours, in the faith of Jesus, expecting a speedy, final and glorious deliverance.

JOHN HOWELL.

Letter from Bro. Willard.

Omego, Ind., Nov. 18, 1845.

DEAR BRO. JACOBS:—

As your little "Star" seems to be the only Western light we have, and all the Eastern luminaries gone out or to us eclipsed, we are naturally obliged to look to you for what light we have, as emanating through yourself and the bre-

thren from the great source of the "Word of Life."

When I look back upon the host of Bible advocates, who announced the speedy coming of the Lord, and who in the Providence of God were made the instruments of delivering many glorious truths, and see where they now stand, and what some of them now advocate, I am struck with surprise. But I confess that I am the more confirmed in the truth, that those who have held on their way against the almost overwhelming tide of worldly opposition, may safely be denominated the "little flock," and if they continue to hold out a little longer their reward shall be given them, and in regard to the number who have deserted the ranks, & walk no more with us, it seems to me to comport with the Word. The truth in '43-'44 was sown with a broad-cast—Many received it anon with joy. But when persecutions, worldly cares, and numerous other evils arose, they were offended, the truth not having taken deep root in the heart. So the history of the last two years only convinces me that our anticipations will soon be realized in the coming of the King of kings, and Lord of lords, and the consummation of all things predicted in the last days or, great day.

There are a few in this part of the vineyard who feel to co-operate with such brethren who have been more gifted and spiritual in the discerning of truth, and are not offended because their preconceived opinions are assailed, but adopt every truth when tested by the word and found genuine. I confess I am the man ready to relinquish my former prejudices and notions, in as much as I see so many palpable and vital errors maintained by the churches. May the good Lord guide us, not into error, but into all truth.

We hope your efforts to feed the "little flock" will not be in vain, or unrewarded; for yet but a little while and He who shall come, will come and will not tarry.

Yours, looking for the blessed hope.

R. WILLARD.

THE BOOK OF ESDRAS.

DEAR BRO. JACOBS:—

Permit me through the "Star" to notice the Book of Esdras. I verily believe there is not one of the outcasts, after searching the Book, but what will believe it is the word of the Lord. I fear some of this peculiar host still remain under the curse, not having weaned from man. Some reject it, not knowing what it contains, not even asking the Lord about it, but troubled with the opinions of men. Brethren, this ought not so to be. Let us search, for our Lord says, they are the scriptures, which testify of me. As I have before stated, the book is proved to be of God by the vision of the Eagle, as also Daniel's prophecy witnesseth. The brethren in fixing upon the tables—the vision made plain, they placed the symbols, the Lion, the Bear, and the Leopard in one column, and in another, the Ram and He-goat, and below the he-goat, the dreadful and terrible beast: That surely was not correct; it was doing violence to the truth—they should be placed in their order, as recorded in the vision. Daniel saw that beast in the evening vision. Then it should have been placed in the first column, and the little horn in the second column of the morning vision. Notwithstanding the vision made plain—the judgment so nigh—yet this bold perversion, the little horn of the morning vision, not even permitted a place upon the table. We now see where the difficulty was. Our brethren no doubt conscientiously done the best they could. They were not aware the true symbol was withheld from Daniel and given to Esdras, as the Highest declares, "the Eagle is the kingdom seen in the vision of thy brother Daniel, but not expounded unto him."

As we have now discovered our fault, shall we

not frankly acknowledge the truth! The *Eagle* is a living creature, as is the *Owl* and *Ram*, not so with the *Little Horn*; the *Eagle* affords a symbol for the several powers of the 4th kingdom, which are noted in the scriptures of truth. First, the 12 feathered wings, symbolize the Roman kingdom established by the 12 Cæsars: Next, the 3 heads symbolize the 3 false religions, *Pagan*, *Papal*, and *Mahomedan*. Some have perverted the design of these 3 symbols by applying them to 3 of the Presidents. The 3d verse sets this matter at rest, which says, They grew afterwards. After the exposition of the 12 feathers and those which followed, He beheld, and they appeared no more. He now has the second view of the *Eagle*, And there was no more upon the *Eagle's* body, but 3 heads that rested and 6 little wings. Even at this period, the contrary feathers are not yet grown. In applying the 3 heads to the 3 false religions, we will again refer to Daniel's prophecy. In speaking of the little horn, he says, And behold, in this horn were eyes, like the eyes of a man, and a mouth speaking great things. Now if there were eyes and a mouth, none will dispute about there being a head: Mark, this was the little horn upon the Beast. Then in accordance with the prophecy of Daniel, there can be no question as to the correctness of the application. As Bro. Jacobs will doubtless publish my views that are in full, upon the *Eagle*, I will say no more at present upon this portion of the book; but will notice other portions. ver. 26; Behold, the time shall come that these tokens which I have told thee shall come to pass, and the Bride shall appear, and she coming forth, shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the aforesaid evils shall see my wonders: For my Son Jesus shall be revealed with those that be with him.

Here the subject closes, consequently there should be a full stop. The language is plain, speaking of the 2d coming of the Lord from heaven, as the Bride, the New Jerusalem, coming forth, descending from heaven. The tokens, the aforesaid evils which was told him should come to pass, is the coming of the Lord in glory. We will notice them. (5.) Nevertheless, as concerning the tokens, behold the days shall come that they which dwell upon the earth shall be taken in a great number. And the way of truth shall be hidden, and the land shall be barren of faith. But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago. But if the Most High grant thee to live, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon thrice in the day. And blood shall drop out of the wood, and the stone shall give him voice, and the people shall be troubled. And even he shall rule (with a rod of iron) whom they looked not for that dwell upon the earth. And the fowls shall take their flight away together. And salt water shall be found in the sweet, and all friends shall destroy one another. Then shall wit hide itself, and understanding withdraw itself into his secret chamber, and shall be sought of many, and yet not found. Then shall unrighteousness and incontinency be multiplied upon earth. One land also shall ask another, and say, is righteousness that maketh a man righteous gone through thee? and it shall say, No. At the same time shall men hope, and nothing obtain. They shall labor but their ways shall not prosper.

The trumpet here being called the third, affords ground for cavailing for those who have not faith. The 3 last trumpets of the 7, recorded in the Revelation, have a marked designation peculiar from the rest. A woe by each is pronounced against the inhabitants of the earth; and the 3 so designated closes the seven. And what impropriety is there in calling the last of the 3, the third trumpet? I see none. Again, 6; 11. O Lord, that hearest rule, if I have found favor in thy sight, I beseech thee, shew thy servant the end of thy tokens, whereof thou shewest me part the last night. So he answered, and said unto me, Stand up upon thy feet, and hear a mighty sounding voice. And therefore when it speaketh be not afraid; for the word is of the Lord, and the foundation of the earth is understood. And it said, Behold, the days come, that I will begin to draw nigh and to visit them that dwell upon the

earth, and will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled; and when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens. The books shall be opened before the firmament, and they shall see altogether. And the trumpet shall give a sound, which when any man heareth, they shall be suddenly afraid. At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in 3 hours they shall not run. Whosoever remaineth from all these that I have told thee, shall escape, and see my salvation, and the end of your world. And the man that are received shall see it, who have not tasted death from their birth. And the heart of the inhabitant shall be changed, and turned into another meaning. For evil shall be put out, and deceit shall be quenched: As for faith it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit shall be declared.

I would ask, is not this book of *Esdras*, the very truth here alluded to? I answer, It is, verily. Brethren, it is now declared, and Jesus our Shepherd will soon appear. Hallelujah to the King of kings! for the Lord God Omnipotent reigneth, and we will praise him.

We understand, the language is plain, the tokens above noticed immediately precede the 2d coming of the Lord.

Esdras is next informed near the time of the first Advent, which says: And they that remain shall rejoice within 400 years. After these years shall my Son Christ die, and all men that have life. They that remain (live) to the time of his Advent, shall within 400 years hence, rejoice. Here we understand is the office work of the Holy Ghost, by which certain individuals are informed that they shall not see death until they see the Lord's Christ. We have two witnesses recorded in *Luke*, 2d chapter, *Simeon* and *Anna*, who remained, that rejoiced within 400 years, which years ended 57 years before Christ. Therefore we understand it was not the whole Jewish nation that witnessed, but those whom the Holy Ghost had informed over 57 years before, that they should not die, e'er the appearing of the Holy One. After these (400) years shall my Son Christ die, not at the end of these years, as some would arbitrarily have it, but afterwards, and all men that have life. The time here is limited, only by the judgment. The time specified for the first Advent, was not for the benefit of *Esdras*, but for those who should receive the book, for whose benefit it was revealed, that by this they should understand and know it was the word of the Lord. (15.) Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord: And cause them to be written on paper: for they are faithful and true. Fear not the imaginations against thee: Let not the incredulity of them trouble thee, that speak against thee. For all the unfaithful shall die, in their unfaithfulness. Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death and destruction. For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled. Therefore saith the Lord, I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: Behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually. And therefore saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them. Behold, my people are led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt: But I will bring them with a mighty hand & a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

Brethren, this is the word of the Lord, it speaks unto you, be not slow of heart to believe, receive it, search it diligently, and may the Lord bless you; yes, he surely will. Amen.

D. B. GIBBS.

West Becket, Mass., Nov. 23, 1845.

LETTER FROM BRO. MATTHIAS.

PATROON, N. Y. Dec. 3, 1845.

DEAR BRO. JACOBS:—

I now reside in this place. There are a few here who believe our past experience was of God; and are looking for the glorious appearing of the great God and our Savior Jesus Christ; and are ready to do his will—waiting for marching orders, to go up and “take the Kingdom.”

I like your article on the “Stone cut out of the mountain.” It is appropriate truth, and most interesting; and will prevail among all those who love the appearing of our Lord and what is more; it is our last lesson till we come into the possession of all things. This truth will try adventists like fire, and we shall soon find that we are in the “valley of decision,” and it will soon appear whether our brethren are really concerned for the conversion of sinners, or unwilling to have the kingdom come. I must confess, I suspect their sincerity. There is something missing this unreasonable, and unscriptural solicitude for sinners. It can not really exist in the heart that believes God has led us in our past experience; and that now loves and expects the immediate appearing of Christ. I send you 2.00, from brethren in this place, to help you publish your vigorous and healthy paper.

Yours, looking for the Kingdom, and anxious to take it.
BARNET MATTHIAS.

LETTER FROM BRO. HOWELLS.

HAMILTON, O. Dec. 6th 1845.

DEAR BROTHER:—

I hope your paper will be sustained. It contains some excellent articles; but I am sorry to say, that some of them do not seem to be dictated by the spirit of Christ. O, my dear brother! “what manner of persons ought we to be, in all holy conversation and godliness; looking for and hastening unto the coming of the day of God!” and “waiting for the appearing of our Lord Jesus Christ?” May the Lord deeply embue your spirit, and all those who may write for your paper, with the spirit of Jesus, so that there may be no hard feelings towards those who may honestly differ with you in some things, but yet are animated by the same precious hope, which has been your support and solace, in all your tribulations, which you have been called to endure. May the Lord guide you by his counsel, that when Christ, who is our life, shall appear, we may also appear with him in glory.

Yours, Respectfully,

JOSEPH HOWELLS.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—NUMB. 13: 30.

CINCINNATI, DECEMBER 13, 1845.

CONFERENCE.

I am requested to state that there will be a Second Advent Conference, (providence permitting) held in Cleveland, O. commencing Jan. 1, 1846, to continue over the following Lords day. The friends generally are invited to attend.

I shall endeavor, by the help of the Lord, to be there.

The article of Bro. Rutledge, on “the 1000 years” &c. is resumed; but of necessity, published only in part, as the whole would fill the single number.

For the want of funds, we have been obliged again, to resort to the single number; in consequence of which a number of valuable communications are crowded out. I am in hopes sufficient means will be received to publish the double number again next week.

THE SEVENTH TRUMPET.

There is no such expression in the Bible as “seventh trumpet.” Let us be careful to make use of Bible terms in conveying our ideas, and we shall be less liable to fall into error. “The Seventh angel sounded.” (Rev. 11: 15.) Bro. Whiting renders the term “angel” in this text, “messenger.”

The idea, with this view, is perfectly clear, and

intelligible. A messenger, cannot be such, without a message. The seventh messenger then, has some message to deliver to the inhabitants of the earth. His work is not to dash in pieces the nations "like a potter's vessel," but to carry a message.

The events unfolded under the message of the seventh messenger, are seven in number, as follows:—

1. Great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and his Christ, and he shall reign for ever and ever.

2. The four and twenty elders which sat before God on their seats, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art TO COME; because thou hast taken to thee thy great power and reigned.

3. The nations were angry.

4. Thy wrath is come.

5. And the time of the dead that they should be judged.

6. That thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great.

7. And shouldst destroy them which destroy the earth.

How plain, that immortality does not come until the 6th event, under the work of this messenger. Paul's "last trump" (1 Cor. 15: 52), and "trump of God," (1 Thess. 4: 16,) which bring the resurrection of the dead, are entirely different from the message of the "seventh messenger"; but synchronise with the 6th event under that message. It is susceptible of clearer proof, that we have reached the 5th event under the message of the "seventh messenger," than that the "sixth angel" ceased his work in 1840, or 1844; though the evidence of that fact is conclusive, and has always formed the strongest link in the chain of evidence, that the Lord is near. To give up the evidence, that the "seventh messenger," has been sounding better than one year, we have no other alternative but to abandon the whole ground, if we would be "consistent." But the evidence of our glorious reward is too plain, for any true believer to yield to any such temptations.

THE SHUT DOOR.

Those who oppose the doctrine of the "shut door," seem to have no disposition to learn our real views of that matter. With them, it seems to be a matter of policy to remain "willingly ignorant," that they may thereby "deceive the hearts of the simple." Thus they point at us, and say to the enquirer, "they believe the Bridegroom has come—in effect, the Lord has come," &c.

To remove any difficulty that may exist upon the minds of honest enquirers, I will once more, briefly allude to the parable of the ten virgins, (Mat. 25: 1-11.)

What "Kingdom of Heaven," is here likened unto ten virgins? Opposers tell us, that the Kingdom of heaven here mentioned, embraces the King, with all his subjects; But this cannot be—neither has Brethren Miller, Himes, Litch, or any other Adventist presented us such a view. The "Kingdom of heaven" here likened, is the living subjects prior to the coming of the Lord. Such is Advent orthodoxy, and such, the harmony of the parable requires.

If the King was included in this Kingdom, the absurdity would be involved, of Jesus Christ also, taking his lamp, and going forth to meet himself.

All Adventists believe, or profess to, at least, that some part of this parable is fulfilled. Consequently they can not fault our idea of the Kingdom. All such believe that the subjects of the Kingdom have taken their lamps and gone forth to meet the Bridegroom. All agree that a "great and effectual door has been open, for spreading the intelligence contained in the expressions, "took their lamps and went forth" and "Behold the Bridegroom cometh, go ye out to meet him." So far there is no complaint—up to that point, consistent Adventists were as great fanatics, as they now esteem the "shut door" folks to be. Further than this, they all preached that we were in the "tarrying time," after 1843, ended: So Bro. Miller and Himes, preached in this city. And still further than this, they all helped sound the Midnight Cry in the fall of 1844. And not one soul of them has ever been able to prove other than that the parable was then fulfilled down to the 5th verse, nor have they dared to attempt it. Very well, say they, "but the Bridegroom did not come." Neither did my Lord say that the Bridegroom would come. What did he say? He said the Kingdom of heaven (the subjects, only) should be likened to such a circumstance. How was it likened to such a circumstance? Plain enough; for they could go no further.

They had done all they could, to make the world hear, and believe, on this subject, and from that day (Oct. 1844,) to this, not one spark of interest or vitality has been added to the movement, and not one conversion since that time, to where there were one thousand, in the same length of time before that period, as they very well know. Therefore, if we believed any part of the parable fulfilled, we could not go back, and be either safe, or "consistent," and get forward we could not.

And for my part I have no disposition to have the thing otherwise than it is. The door is shut, to all intents and purposes, and our brethren of the "Herald" and "Voice of Truth," after kicking against it furiously for one year, ought now to be satisfied, and let it alone. If God wants it open, he will take his own way to open it.

"Patience" becomes us now; that "after having done the will of God, we may receive the promises."

But where is the consistency of those that fight against the shut door? They all admit that the 2d Advent movement is a subject of prophecy: Bro. Wethe, (sometimes called President Wethe—I mean no disrespect, but conscientiously object to human titles,) in his recent lectures in this city, admitted that the midnight cry had been sounding 27 years, if I am correctly informed. Consequently, the parable of the virgins, a part of it at least, has been in process of fulfilment for that length of time.

Every intelligent individual knows what the Advent movement has been, for it lies within the compass of our recollection. This cause has witnessed a continued wide spreading prosperity, without a parallel in the history of the church, up to the autumn of 1844. At, and a season prior, to that time, a band of more loving hearts never made the hills and valleys ring with joyful notes of praise to God. Since that time, they have been rent into a thousand fragments. Numberless prayers, (that all who joined their voices in echoing the cry "Behold he cometh," might "be one.") have been unavailing. Tears have run down like water, but all in vain. The unaffected sorrow, upon seeing our dear friends "look back"

—face towards "Sodom and Egypt," has led us to exclaim, O, that they had died! If somebody had shot them, or knocked their brains out, or burned them alive, then we would have rejoiced in glorious hope of seeing them in the Resurrection to eternal life.

Now let Bro. Wethe, or any other brother answer, what prophecy has the distractions in the Advent ranks during the past year, fulfilled? Just admit that the 10th verse is fulfilled, or back out of the idea that any part of the Advent movement in the past, is a subject of prophecy in this parable, and thus prove your consistency.

FOREIGN NEWS.

The news by the *Hibernia*, that arrived at Boston on the 27th ult. furnishes evidence that the "Words of God" relative to the "time of trouble," such as never was since there was a nation", are about to be rapidly fulfilled.

The following items are from the "*Liverpool Chronicle*."

PROSPECT OF FAMINE IN ENGLAND.

Famine—gaunt, horrible, destroying famine seems impending. Fears have seized the public mind. In Ireland matters look appalling—in England gloomy. The granaries of the continent are exhausted. The corn fields of the Vistula, the Danube, and the Elbe, are barely sufficient for the local wants of the inhabitants. The nation is in commotion; and the cry of "Open the ports and let in corn, duty free!" is heard on all sides, reverberated from every part of the Empire.

The "pressure from without" has made itself heard in Downing street. A third part of the potato crop in Ireland is destroyed. The Government has sent scientific professors to the scene of the mischief, and the awful truth is out that this large portion of the people's food—the esculent that Cobbett abhorred—is unfit for use. What is to be done in this terrible, this unlooked-for emergency? "Open the ports!" is the exclamation; and there stands the shivering Premier, like a reed in the wind, paralysed between affection for his sliding scale and the horrors of public famine. There he is, balancing the *pros* and *cons*. But necessity is superior to consistency, superior even to law. The ports must be opened. O'Connell, who assumes to be the tribune of the Irish people goes beyond this. He demands a grant of public money to the extent of a million and a half, to be expended in the purchase of food—he calls for a tax of fifty per cent upon the absentees, and a tax of ten per cent on the residents—he asks for the prohibition of corn and provisions leaving the island—and the prevention of distilleries consuming grain. Large demands these—will they be conceded? A day or two will solve the question; and in the meantime speculation will find a wide margin for the exercise of its ingenuity.

WARLIKE PREPARATIONS.

There is evidently a screw loose between us & some or other of the countries from which, according to royal speeches, we are everlastingly receiving assurances of love and amity. Preparations for sudden hostilities are going on in all directions. Signs of the *qui vive* are to be traced in every quarter. Old fortifications are being repaired, added to, and strengthened. New ones are being erected. There is an unusual bustle in the naval yards, as well as in the arsenals. Ships are being made ready up to that point from which they could at once be pushed into immediate service. Those in service are gradually increasing their crews to the war complement, while a large fleet, delicately called "an experimental squadron," as an army of observation, is sometimes designated a *cordon sanitaire*, is in high order, and fully manned, prepared for a dash to any part of the world, and against any enemy against whom it may be required. But what is it all for, what is it all about?

The writer goes on to suggest that the probable cause of this manoeuvre, is the recent marriage of the son of Louis Phillippi, to a sister of the Queen

of Spain;—Others suggest that it is the Orregon question, &c. But no one suggests that it is a preparation for "the battle of the Great day".

THE THOUSAND YEARS OF REVELATIONS 20:

[CONTINUED.]

All will be raised 'at that time.' Will 'that time of trouble such as never was,' continue a thousand years? We should think it would continue no part of the 1000 years, if the devil to be bound is the only agency that deceives the world, when the Lord himself has personally come down from heaven, laid hold of him and shut him up in prison, and taken away his power to deceive for that time. We should think in such a case nothing but peace would be found on earth. But, if some rise to shame and everlasting contempt, at, and not till the end of 1000 years from the time the great trouble commences, then, either they do not rise "at that time" (and then the angel is contradicted,) or that trouble lasts 1000 years.

Matt. 12: 41; "The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonas; & behold a greater than Jonas is here." Against the evidence from this passage, in favor of the doctrine for which I contend, it has been said that this passage must not be understood as referring to the resurrection at all, because, forsooth, it speaks of rising in judgment. It being assumed that the resurrection and judgment were so perfectly distinct in point of time, that there is no necessary connection between them. Now, we are at a loss to tell how an individual who is dead and in his grave, and hence knows nothing at all, can rise up with another, in the same condition, and condemn him. Whatever decision, in the mind and councils of God may have taken place before the resurrection, in reference to the characters and destinies of all men, it must be perfectly clear that the words, judged, and judgment, are used, in reference to the actual resurrection, and execution. Else neither Jews nor Ninevites would rise up in the judgment at all, but after it. And then, Christ must have been wrong, and told an untruth, when he said the one would rise up in the judgment with the other. Was He wrong? This saying they rise up, while dead and decomposed in their graves, and knowing nothing, is to me a species of spiritualising which I do not admire. An attempt to make the expression, "rise in judgment," mean any thing else than an actual resurrection, is to my mind, rather equivocal. Well then, in this passage Christ expressly declares that the condemned and condemnors will rise up together. Those that repented, under less favorable circumstances, and those who repented not, under more favorable circumstances. The Ninevites repented. Then will they not be among those whose names are in the book of life, who "are blessed and holy," and on whom, the second death will have no power? The Jews did not repent, they will be condemned. Then will they not be among those who will be cast into the lake of fire, which is the second death? Then both rise at once, not at points of time 1000 years distinct.

Matt. 13: 24-30; "The Kingdom of heaven is likened unto a man which sowed good seed in his field, but, while men slept, his enemy came and sowed tares among the wheat, and went his way. But, when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But, he said Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

This parable is thus explained by the Lord. (ver. 36: 43;) When the disciples asked him in private, saying, "Declare unto us the parable of the tares of the field," he answered and said unto

them, He that sowed the good seed is the Son of Man; the field is the world; the good seed is the children of the Kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered & burned in the fire; so shall it be at the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." Now, here we are told, that, the field is the world, the good seed are the children of the Kingdom (or of God); the tares are the children of the wicked; the reapers are the angels; and the harvest is the end of the world.—And that then, at the time of harvest, the reapers being sent forth, shall gather out of the field or world, all that offend, &c., and burn them. Now is the wheat gathered into the garner sooner than these are burned? Is not this burning the tares, the same as the burning up of all the proud and all that do wickedly, that it leaves them neither root nor branch? Mat. 4: 1. And the same as casting them into the lake of fire! (Rev. 20: 15.) So it seems to me. And is it not the same as the time when the Lord is revealed in flaming fire, taking vengeance on them that know not God and obey not the gospel, punishing them with everlasting destruction? 2 Thess. 1: 7-10. How then can the wicked remain buried in the earth 1000 years after it is cleansed and renewed, and 1000 years after the wheat, children of the Kingdom, is gathered into it? This passage does most clearly, to my mind, teach the resurrection of both righteous and wicked at the same time. The only way I can see to evade the force of the argument, is to say that the passage has no relation to any of the wicked but those living at the time of the Lord's coming. And then it would involve the conclusion that they must be burned up twice, or else have no resurrection at the end of the 1000 years. But, if it only relates to the living among the wicked, by what rule can it be made to relate to any more of the righteous than those living when the Lord comes? Certainly there is no better reason to suppose it includes all of the one class, than that it does of the other.

Matt. 25: 31-46; "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. For I was an hungred, and ye gave me no meat; I was thirsty, & ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred; or athirst; or a stranger; or naked; or in prison; and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal."

It appears to me that the doctrine of this passage is so obvious, that a man's mind must have a perfect bias, if he does not discover it. The righteous and the wicked are promiscuously interspersed among each other. The righteous and wicked dead lie promiscuously together in the grave. The time is here pointed to when the Lord will come and separate them. This time is when he comes in his glory and sits on the throne of his glory. It will be "all nations," and he shall separate them as a shepherd divideth his sheep from the goats. And, the obvious design of the whole passage is to show that the whole are before the Judge at the same time. "But," says one, "that don't prove that all rise at the same time." Well, I would ask a few questions. When do the dead rise? Is it, when the Lord comes? or before he comes? or after he comes? It can't be after he comes, if when he comes they are all gathered before him. Unless, indeed we take the absurd position, that some have, that the dead do stand before God, undergo an investigation, for charges—ask questions—hear sentences—and receive rewards—while dead in their graves—decayed and mouldered away to dust, without organization, identity, thought, knowledge, or any intelligent existence. None will say it is before his coming, (unless such as those whose faith and practice is not regulated by the Bible.) For Paul says, 1 Thess. 4: 16; "The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and (not till then) the dead in Christ shall rise first." Then, any how, the saints rise at His coming. Now it will not do to say there will be a thousand years between the resurrection of the righteous and wicked, or any period of time, that will admit of the idea, that the righteous will have received their reward, and entered upon the inheritance before the resurrection of the wicked. For the passage shows clearly, that the saints do not receive their reward and enter upon the possession of their inheritance, until the wicked stand before the Judge.—They are present—they see the Judge (Rev. 1: 7); and righteous, (Luke 13:) and receive, and hear, and understand their sentence at the same time. And then they go away into everlasting punishment. Now the theory of the two resurrections, one at, and the other 1000 years after Christ's coming, goes to say, the wicked will not rise, nor stand before the Son of man, nor see him, nor hear and receive their sentence, nor go into everlasting punishment, when he comes, at all. But, then it is said, "the passage relates only to the living wicked, at Christ's coming." Then be consistent, and say it relates only to the living righteous at Christ's coming. And that the living wicked, who then go into everlasting punishment, will not rise again at the end of the 1000 years. [TO BE CONTINUED.]

LETTER FROM BRO. ASHTON.

PIQUA, O., Dec. 10, 1845.

DEAR BRO. JACOBS:—

My health has been failing fast for some months—I am not able to be about much of the time. If it were not for the reviving hope of seeing the King of Zion in all his beauty and glory, I do not know but I should sink and die; but believing our redemption draws nigh, I am waiting patiently. I now stand alone in our town, and they seek my life to take it away. Bro. Clark lives a little above the town—he stands firm. My dear wife does not oppose me; nay, she believes the most of the Advent views, except definite time—she is not weaned off from the nominal churches.—I have so little confidence in their teaching that I have no desire to mingle with them. I find in these perilous times there is nothing like the sure word of prophecy. I am contending for the faith once delivered to the saints. The Episcopal Methodist have a protracted meeting—it has been going on towards two weeks; as yet I have heard of no excitement; I suppose they are anxious to get a revival, so as to prove the door is open: my mind is not fully decided on the shut door. I have been much edified and comforted by thy little sheet, and hope it may be continued until the Lord shall come. I have seen some things in the "Day Star" that I can not agree with, but I say, let us have all the light we can get in this cloudy and dark day.

I am so feeble I must close; with much love to thee and thine and all the brethren and sisters.

D. ASHTON.

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THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS"—2 Pet. 1. 19.

C. CLARK,
Printer.

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LINES.

Dear Savior we look, for we love thine appearing,
We hail the glad day when in triumph we're free;
We sigh for the hour, even now it is nearing,
The promised, expected bright Jubilee.

O, how long shall we wander mid' foes and temptations!
How long shall we grieve that thou art away?
How long shall we stay in this world of vexation?
Dear Savior come quickly, no longer delay!

The creation doth groan, yes, we ourselves also
Do groan, being burdened, thy coming to see;
We wait for adoption, to wit the redemption
Of our bodies, which were purchased so dearly by thee.

O see thy dear people, now scattered and driven,
And tossed by the waves of life's raging sea!
O guide them, Redeemer, safe to the haven,
To dwell in thy kingdom, forever with thee.

May our prayers like incense now come up before thee,
Our tears and our groans now reach to thine ear;
For at last, we are earnestly desiring to be:
Thou hast promised, O Lord thou wilt surely appear.

M. E. N.

Dorchester, Mass. Dec. 4, 1845.

THE MORNING WATCH.

DEAR BRO. JACOBS:—

In view of the many errors that are being sent abroad to deceive the "little flock" whom it is our Father's good pleasure to give the Kingdom; and feeling that every little child needs all the comfort and consolation that he can derive, not only from the word of God, but from each and every one of God's dear children, who are of like precious faith; I now sit down to write to you a few thoughts concerning the course by which we have been led, and the point to which we have arrived, or the present truth.

In 1 Cor. 13:8, we are told that "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." But in the 13th verse we are told that "Now abideth faith, hope, charity; these three; but the greatest of these is charity." Has this scripture any bearing on the present truth? It may have. I believe that Mr. Miller was raised up for the special purpose of investigating prophecy; and that no other view can be taken that will so perfectly harmonize the prophecies concerning the second Advent, as that published by him. But we are told by almost every one we meet, that the prophecies have all failed; that the times have all gone by, and will go by as long as men will pretend to know any thing about it. But has the word of God failed! No; not at all. Although prophetic days and numbers have run out, and ceased by the rolling away of time; yet when they fail, the teachings of Christ, in his parables, come in to supply us with light, during the tarrying time of the vision; or the watching time of the little children. In the 13th chap. of Mark, 35th ver., I think we have the whole of the tarrying time, brought to view under the figure of a night of 4

watches. Now mark the language of that text. Watch therefore; for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock-crowing, or IN the morning. Now let us see when this night of the 4 watches commenced and where it will end. When did prophecies fail? Ans. At the end of the Jewish year 1843. When did the evening watch of the tarrying time commence? Ans. At the time of the Passover, March or April, 1844. What is the length of a watch? Ans. The first watch reached from evening until midnight. And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him!

Now all who have any faith in the speedy coming of Christ, and in the movements of his little flock, believe that the true midnight cry was made on the 10th day of the 7th month, Jewish time, 1844. Then we see plainly that the first watch was not less than 6 months; and from that we are furnished with a rule to measure the whole night. Then the 2d or midnight watch would reach from the 7th month, 1844, to the passover 1st month, 1845; at which time the cock-crowing watch would commence, and reach to the 7th mo. or October, 1845. Then the glorious morning watch begins, and it will end at the passover, 1846. Amen. Sorrow may endure for a night, but joy cometh IN the morning.

The night is far spent, the day is at hand, yea the morning watch has commenced and we are now in it.

This view of the watches is new to me: I could not see how a night of four watches could be made to reach to 2 full years, until lately; I saw that the first watch was 6 months, and by this one all was made plain. Now let us take another view of this tarrying time. Although it is here brought to view under the dark figure of a night; (and truly it is a night of darkness to those without the camp;) yet it is not the night that cometh in which no man can work. But it is brought to view in the 20th chap. of Matt. under the figure of a day of actual labor, in the vineyard; let us examine it, and in so doing let us not put the day before the night, or the night before the day; but let us lay them side and side, and compare one with the other and see if they do not begin and end at the same time.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.—These were sent into his vineyard at the 1st watch, 1st month, 1844. And he went out about the third hour and found others standing idle in the market place, and said unto them, go ye also into the vineyard, and whatsoever is right I will give you; and they went their way. This by the same rule that we have measured the watches, viz., three hours figurative, of 6 months, answers to the midnight cry, 2d watch, 10th day of the 7th month, Oct. 1845. These two calls have been the most prominent ones that have yet been made; and I believe that they answer to the two first calls to the marriage of the King's Son; Matt. 22; and also to the two first calls to the great supper: Luke 14: which is the same feast. Again, he went out about the sixth and ninth hours, and he did likewise. These two calls answer to the third and fourth watches, and although we have not seen as great a movement in these two last calls as in the two former ones, yet I believe that souls have been sealed and added to the Lord's host at both these seasons that will be numbered with the 144,000 that shall stand on the mount Zion with the Lamb.

And about the 11th hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto

them, Go ye also into the vineyard, and whatsoever is right that shall ye receive.

Now we have no parallel in the watches, neither have we seen any thing in the labors of the day that answer to it, for the very good reason that the hour has not yet come. Now apply the rule. One watch 3 hours answering to 6 months; or 1 hour to 2 months. Then if this view is correct about the 10th month this present Jewish year, we shall see another more powerful movement than any that we have heretofore seen, answering to the compelling of those to come in, that are in the highways and hedges. Matt. 22: Luke 14:

May we not say to the sleeping virgins, Sleep on now and take your rest: Behold the hour is at hand, or shall we not rather say, Rise, let us be going. (or at least doing)?

Jesus says, As it was in the days of Noah, so shall it be in the DAYS (plural) of the coming of the Son of man. How many are the days of the coming of the Son of man! Why, there could not be less than two, and be days, these two days or years, are brought to view by the figure of 4 watches of the night in one place, and by the figure of a day's labor in another, and these figures have been fulfilled so far as time has rolled away in these two last Jewish years. And now we know that it is the last time; anti-christ has begun to make his appearance, and the holy people are scattered, the men of the world are pursuing their various avocations as though they were to remain here always, crying peace and safety: But they will soon cast their gold and their silver in the streets, and call on the rocks and the mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.

No prophecies have failed or ended, until he comes whose right it is to reign: Tongues (or great voices) have ceased, and knowledge has seemed to vanish away. But how abideth faith, hope, charity, these three; but the greatest of these is charity.

Yours in the faith of the gospel.

H. B. WOODCOCK,

Connersville, Ind., Dec. 8, 1845.

Letter from Bro. Emmons.

Boston, Mass. 11th mo. 1st day, 1845.

DEAR BRO. JACOBS:—

I again take my pen in hand to write a few scrolls to thee. And what shall I say? I will say, I long to see Jesus! I do. Never did the blessed Bible look more glorious than now: Never did the little children need more the consolations of Christ than now! Where are the Barnabas's that they do not come oftener among us? It is true we have had our dear and beloved Bro. Turner, our beloved Bro. Peavey, and other much loved brethren have visited us—and Israel also has been with us, much to our comfort and joy: I ought to have mentioned his name in my last—forgive my neglect. This dear servant of Christ greatly comforted us. We feel grateful for the past, but we want them all to come back again and see how we do. We have had blessed good meetings when anti-christ has not come into our gathering together. Salute the dear children wherever you journey in our behalf. For some weeks we have had but little help from the travelling Elders.—Yet we have our dear brethren Russell and Hersey, with our brethren and sisters who greatly comfort us with their exhortations, prayers and songs. Tell the dear children not to feel down hearted in not seeing Jesus at the Passover, he will yet come (as I wrote in my last) in the Fourth Watch: When that is out, depend on it, the wheels of time will be struck off, and the weights will run down, never more to be wound up again. Then we shall see the 5th

Kingdom set up for God's dear Son, and then, dear children, we shall see our King come, placed on the throne of David to reign for evermore! This unspeakable glory, close by, will be more than a balance, a hundred million times over for all our little disappointments and trials which have thwarted and crossed the warm and longing desires of our souls to see Jesus! Oh glory, hallelujah, to God and the Lamb!

A few of our meetings have been somewhat bewildered and distracted with strange sounds, as denouncing some of our dear brethren and sisters, who, since the 10th of the 7th month, have returned to their usual labors for their own and their families' comfort: I feel hurt when they are struck at; for the apostle says, "Owe no man any thing;" and "provide things honest in the sight of all men." "Consider the ravens," is brought up to put down these brethren and sisters. But who don't know that Father will send ravens to our relief when all human means have failed that has been in our power! Was there a general famine to spread over our land, as in the days of Elijah, Jesus would look well to his little flock, and ministering spirits, or ravens, would fly, millions of them, for ought I can tell, in all directions for their relief. What cannot Father do! But to abandon all labor and to talk of being fed by ravens because Jesus is coming, is tempting the Lord to that he will not do. I have no doubt at all, but there are servants of Jesus whose duty is to devote themselves to the ministry of the word, and visit from town to town, and see how their brethren do. But for a general thing among brethren I do not see any Bible warrant for it. My Father knows I am not striking against faith, yet I love what Bro. James says where he couples works with it: Works are our actions.

I want to say a word to the little children scattered abroad, to correct a gross mistake going the rounds, that the band in Babylon believe the resurrection is past—it is not so.

We gave our Bro. Clark, from Baltimore, a hearing on his views of Dan. 12: 2, when "Michael the Prince, (before he is King) shall stand up," "many of them (not all) that sleep in the dust of the earth shall awake, some (not all) to everlasting life, and some (not all) to shame and everlasting contempt. Bro. Clark says this verse is literally to be fulfilled before the general resurrection, and asserts in the presence of the Lord that he has seen opened graves, and Advent brethren there have declared to him, they have seen a number of raised bodies passing with amazing velocity through the streets. Must we, as some who have come among us, say it is of the devil—this brother is a deceiver? I can not say so. What, dear Bro. Jacobs, is the meaning of this verse? Must we be afraid to look at it? No! There appears to be a violence done to this verse when all Christians have explained it as at the first resurrection for the righteous, and 1000 years apart for the awaking of the wicked, when the Bible says they shall both awake at the same time.—(Dan. 12: 2.) Let Bible stand whether we like it or not.

I will now write a few lines on something else. Perhaps I shall cross the views of many of my dear brethren and sisters; however as the Millers are sticklers for the Bible, I will try to advance only Bible. Amen! Methinks I hear the response.

Who was the harbinger, or forerunner of Christ? John. Is there any prophecy about him? Indeed there is. Zechariah, his father, prayed for this child. To all appearances out of the order of nature, he being aged and his wife Elizabeth past age. While he was attending to the burning of incense an angel of God appeared to him on the right side of the altar, and said unto him; his prayer was heard, and he should have a son.—He answered the angel, and said, "Whereby shall I know this, for I am an old man," [doubts] "and my wife"—the angel stops his mouth, saying to him; he was Gabriel that stands in the presence of God, and was sent to speak unto him, and shew him these glad tidings! Mary, the mother of our Lord, arose in those days, and went into the hill-country, with haste, into a city of Judah, and entered into the house of Zechariah, and saluted him: Elizabeth heard his voice, and when Elizabeth heard the salutation of Mary, the babe leaped for joy before he was born! As strange as this appears, it was according to prophecy, for he was filled with the Holy Ghost from his mother's womb! and when he was only eight days old (observe I am now talking of the child,) they brought him into the temple, to do for him according to the custom of the law. There appears some dispute about giving the name to this child, till the father, who still was dumb, decided it by asking for a writing table, by signs, and he wrote, saying, his name is John; and his mouth was opened immediately, and his tongue loosed. Whose tongue? Here almost all Christians believe it was Zechariah; but I say no; it was not the father, but it was the child of 8 days old: This child spake and praised God, and Zechariah never spake a word till after his little son had done preaching the first coming of Christ: and fear came on all, round about, and the sayings of this child were noised abroad through all the hill country round about: all that were in the temple were frightened to hear an infant praising God with a strong and loud voice, saying, *What manner of man is this that was struck dumb for his unbelief, and now his mouth is opened and the string of his tongue is loosed?* [irony.] Do, Christians, look at the record (Luke 1: 66) and see how it reads. Why the record says, "What manner of child shall this be! And the hand of the Lord was with him;" and then at the 67th verse, and not before, Zechariah's voice was heard.

Your brother, looking for our coming King.

H. EMMONS.

THE THOUSAND YEARS OF REVELATIONS 20:

[CONTINUED.]

John 5: 28, 29; "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." That the word *hour*, rendered *hour*, is susceptible of being rendered so as to indicate a period somewhat longer than an hour of 60 minutes, I freely admit. But, I should like some one to show me an instance, in the Bible, where it can be made out to signify a period as long as 1000 years, before I shall be prepared to admit it does so in this case. I knew of no instance where it could be made to signify a period longer than a few years. If, in the 25th ver. of this chap., when Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God and they that hear shall live," he meant the literal resurrection that took place when he rose, then the word, in this instance would embrace a period of perhaps from 1 to 7 years. If, as is thought by some, he meant to speak of those who were dead in trespasses and sins, hearing, i. e. obeying his voice, then when he said, "the hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live,"—then I should suppose he meant to say the hour is now, and the hour is also coming, i. e. will still come in the future when such will be the case. In either case, *hour* when definitely mentioned would only signify a comparatively short period. So then, I cannot honestly avoid the conclusion, that when Jesus said, "Marvel not at this," that is, what he had just here been telling them to their astonishment, "For the hour is coming in the which," (the which hour, that some hold, that one definite and same hour, for such is the meaning of "in the which") "all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." He meant to say all that had done good or evil, that would rise to life or damnation, would rise within the space of time denoted by the word *hour*, whether it mean 60 minutes, 15 days, 1 month, or a few years. And yet, to be sure, notwithstanding the Lord Jesus Christ has so emphatically asserted that all in the graves, good and bad, shall hear his voices, and come forth in one hour, we and multitudes have said, "All in the graves, good & bad shall not hear his voice in the same hour, but part in the graves shall hear his voice and come forth at one hour, and the other part in the graves, the bad, shall hear his voice, or some voice, and come forth at another hour 1000 years distant from the former hour. Such contradicting of the blessed Jesus I have no fellowship for. I confess I have contradicted him and made him a liar in his plain declaration in this passage, and Peter-like, said it shall not be so, but by his grace I promise to do so no more.

Now I would like to note the difference between the 25th & 26th & 29th verses of this ch. In the 25th verse Jesus says, "the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." In the 28th & 29th ver. he says, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In the first passage it is said, the hour is coming and now is (or might it not with all propriety be rendered "the hour is now, and the hour is coming?") "when the dead shall hear the voice of the Son of God." In the 2d "The hour is coming," only, not "now is." In the first it is said "the dead shall hear the voice of the Son of God." No mention of the grave at the place where those spoken of are found. In the second it is expressly said "They that are in the graves" shall hear his voice." And marvel not at the first, for the second is something far more astonishing. In the first passage it is not said all the dead shall hear the voice of the Son of God. But, in the second it is said "all that are in the graves." Nor can there be any way to limit all in the passage to a part of mankind so as to leave out any that have done good or evil. In the first passage it is said, "they that hear shall live," surely warning all who hear. In the second, it is said, all in the graves shall hear and come forth. But, not that all of them shall live. On the contrary, while it is said, all shall come forth, it is said those who have done good to life, and those who have done evil to damnation. But allow the question to be stated again, "Does this text teach that there will be but one resurrection, or that all, good and bad will rise at the same time?" It certainly does, or at least it teaches that all will rise in the same hour, whether that hour be a literal or symbolical one. "The hour is coming in the which all that are in the graves shall hear his voice and come forth," in the which. "Which," here, is a relative pronoun, and refers to "hour" as its antecedent. There certainly can exist no rational rule of interpreting or construing language by which it can be made to mean any thing else than the "hour is coming, in the which" hour; "all that are in the graves" &c. Moreover by the very rational construction of language, the text says all in the graves, bad and good, shall hear in that hour and come forth in that hour. The attempt to refer the following part of the verses, "they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation, to two different periods of time 1000 years apart, the first that at which the righteous rise, the second that at which the wicked rise, must, it seems to me, result from a dark and bewildered understanding on this subject; an unwillingness to admit the possibility of our being mistaken, or from a great bias of the mind in favor of a particular theory. How can it have such a meaning when it is so emphatically asserted just before that, all in the graves shall hear and come forth in the same hour? Are not the righteous and wicked, both in the graves, the one as much as the other? Then we are told in the latter part of the passage, "They that have done good shall come forth (in that hour) to the resurrection of life, and they that have done evil (in that hour) to the resurrection of damnation." This explanation of the 25th verse is in perfect harmony with Christ's observation in the 28th verse. While the other explanation makes the Lord contradict in verse 29, what he says in ver. 23.

While on this part of the subject we refer to one other passage. That is Rev. 20: 11-15; "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled

And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled

away, and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened; and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire, this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

I know how we have attempted to dispose of this passage. We have said that, The appearing of the great white throne & the fleeing away of the heavens and earth from the presence of him that sits upon it, and the standing of the dead small and great before God; referred to a period 1000 years earlier than the period to which the 10th verse refers. But is it not? I want the proof. Does not "I saw a great white throne and him that sat on it" refer to the same time of Matt. 25: 31; "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory?" Does not, "From whose face the earth and heavens fled away that no place was found for them" refer to the same time of 2 Pet. 3: 10; "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up?" And is not this the precise point at which the resurrection takes place? See Job 14: 10-12; "But man dieth and wasteth away, yea, man giveth up the ghost and where is he? Till the heavens be no more, they shall not awake, nor be raised out of their sleep." Does not "I saw the dead small and great stand before God," refer to the same time of Matt. 25: 32; "And before him shall be gathered all nations?" &c. I know it is said that, "And I saw the dead small and great stand before God" &c., indicates a process of trial taking place at a point of time prior to the revelation of Jesus Christ and the resurrection. So far as I know Bro. Litch started and propagated this idea, and Adventists generally, as well as myself embraced it. But is it true? Paul says, 2 Tim. 4: 1; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom." Here Paul tells us both quick and dead will be judged. When? Before the Lord comes! No, verily. But at his appearing. Yet because the word "dead" is in the passage, it has been pressed into the service of the doctrine of the judgment preceding the coming of the Lord. 1 Chron. 16: 33, says, "Then shall the trees of the wood sing out at the presence of the Lord." Why? "Because he cometh to judge the earth." Not, because he cometh after he has judged the earth. But to judge it. Psalm 96: 12-13, "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice, before the Lord; for he cometh, for he cometh to judge the earth, he shall judge the world with righteousness, and the people with his truth." Ps. 98: 8-9, "Let the floods clap their hands: let the hills be joyful together, before the Lord, for he cometh to judge the earth: with righteousness shall he judge the world and the people with equity." Against these positive declarations of the Bible, that the judgment of quick and dead follow and not precede the coming of the Lord, it is vain to bring me mere inferences. With me, one plain positive declaration of God's blessed word, is worth a thousand inferences. I do, it is true, admit inferential arguments sometimes, but not when in order to that, I must contradict, or explain away positive declarations of God's word. The Lord helping me I will believe his declarations in spite of hell and earth, with all the spurious but sophistical reasonings of good or bad men. (For I am satisfied that even good men do sometimes unintentionally use sophistry.) But to return to the argument. The notion that the judgment of quick and dead was to precede the coming of the Lord and the resurrection, appears to arise out of the supposition, that there must be a process of

investigation instituted similar to that in human courts of judicature. But is this so? I think not. In human courts processes of trial, or investigation are instituted, because necessary. And the necessity arises out of ignorance upon the part of judge, jury, and the whole court. A man is not allowed to be jurymen unless he declares his ignorance in the case, to be such that his mind is undecided with reference to the guilt or innocence of the accused. Hence a tedious process of investigation is necessary to enable the court to decide the case. But, is this the case in the Divine proceedings? If an actual trial, or process of investigation be necessary, on whose account is it necessary? Is it on God's account? Certainly none will suppose he is ignorant. Is it necessary on the account of those interested in the eternal decisions of the last day? If necessary in order that justice may be done them? Then, I should think, it is exceedingly unfair it should take place while most of them are dead, in their graves, and entirely ignorant of the matter. But, if the dead stand before God, while dead and in their graves, then pray, how do they stand there? They are dead, gone to dust in the grave, have no intelligent or organized existence. And yet it is said they stand before God. Object as they may to the doctrines of those who spiritualize away all the glorious hope of the Christian, those who started and all who advocate this view run into spiritualism rather further than I am willing to go. At least so it seems to me. For I can't see, nor have I found a man that can tell me how the dead, while dead, stand before God, unless in some spiritual, mystical, incomprehensible, and unreal sense. But, some would say, "Oh, it is their souls which are not dead but living!" Very well then, it is not the dead but the living that stand before God. Now I am fully satisfied that the word "dead" in such connections denotes that part of men who died previous to the coming of the Lord, and the word "quick" as in 2 Tim. 4: 1; denotes that portion of men living at the time of the Lord's coming. Those adopting this view tell us that when it is said, verse 12, "The books were opened and another book was opened which is the book of life; and the dead were judged out of those things written in the books according to their works," it is meant they were tried, that is, investigation was had, and God, while they were dead, decided their cases. But, when it is said ver. 13, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works" it means the rewarding of the saints, and executing the judgments upon the wicked. That they make the same expression in one verse mean one thing, and the same expression in the next verse to mean something else. And ver. 13; "And whosoever was not found written in the book of life was cast into the lake of fire," they have made to say, whosoever of men not found written in the book of life, 1000 years after they were tried, and found not to be written there, was cast into the lake of fire. To me it seems all this trouble and pains has been taken, intentionally, or unintentionally to darken counsel by words without knowledge. When we read of judgment are we to understand a process of trial? Or do we find only these two senses in which the word is used, that of ruling, as in Matt. 19: 28; "Verily I say unto you, that ye which have followed me, in the resurrection, when the Son of man shall sit in the throne of his glory, ye also shall sit upon 12 thrones, judging the 12 tribes of Israel." And that of rewarding and executing, as in the passage we have been considering. Now understand, Revelation 20th chapter, gives us a history of the deceptions of the world by Pagan Rome and Civil Governments, of the time during which Papacy had the ascendancy over these and buried them up in itself, and of the deceptions, these when loosed from its grasp would again practice upon the world, then the 10th verse brings you to the time of the destruction of all these powers, and you are presented in the following verses with the scene of the resurrection, and the consequences that follow it in reference to all men. Then you are under no necessity to go to spiritualizing and

explaining away, as in the other case. "The books were opened, and another book was opened which is the book of life." Why all these books opened at this time, if only half of mankind are to be disposed of? The sea, death and hell give up their dead. Does not this mean the wicked as well as the righteous dead? Whosoever is not found written in the book of life is cast into the lake of fire. Whosoever of whom? Certainly of those standing before the Judge. The passage certainly clearly teaches the resurrection and disposal of all at the same time.

[TO BE CONTINUED.]

THE DAY-STAR.

LET US GO UP AT ONCE AND PURSUE THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, DECEMBER 20, 1845.

CONFERENCE.

I am requested to state that there will be a Second Advent Conference, (providence permitting) held in Cleveland, O., commencing Jan. 1, 1846, to continue over the following Lords day. The friends generally are invited to attend. I shall endeavor, by the help of the Lord, to be there. I would suggest to all the friends and brethren, that they make it a matter of earnest prayer to God, that his special blessing may attend those who assemble at this conference.

Bro. D. W. Perry, wishes us to correct a mistake made in the publication of his letter in No. 9 Vol. 2, in reference to the statement that the "Advent Herald" containing the notice of the cause in Litchfield, nothing received. The numbers following and preceding, were received. The one containing the notice, was not received.

The request is again renewed, for those of our subscribers who have never written to us, to write now. If you are able to aid the publication of the paper, do so; and if not, it shall still be sent, as it is doing you any good.

This number completes the 8th Volume, 7 of which I have published within the last two years—embracing 65 numbers of 4 pages each, and 20 numbers of 8 pages each. The whole work can be had, neatly bound in 3 Volumes, for Three Dollars.

CORRESPONDENTS.

The excellent letter from Bro. Gordon, of Mobile, has been unfortunately mislaid, or it would have appeared this week.

The letters of S. H. Wainwright, T. F. Penney, (to J. D. Pickens), J. K. Reeves, R. Patton, G. W. Penney, Thos. Bishop, and J. D. Pickens, will be published as soon as we get roots for them.

The letter of Bro. Pickens, will require a double number, which will be issued next week if sufficient funds are received.

It is a source of comfort to have correspondents speak their minds freely; for they we know what we have to deal with. I do not now, nor have I at any time considered myself responsible for views advanced in this paper by others; nor do I consider myself at liberty to garble their articles by taking from or adding to them, any more than I should in a social meeting, to tell my brethren what they might say, and what they should not say. I have no right to do either, and you have no right to expect it. Neither should it be expected that every sentiment advanced, must pass under the review of one individual alone.

I find myself in the happy attitude of a LEARNER; and after having warned the friends of King James against the "Late wife position" that many professed believers in the Lord's coming have taken, I hope never to become established in such "position" myself. Ours is the watch word, if we proceed in accordance with the orders of the Captain of our salvation.

I have no time to play the Pope, with your productions; nor do I fear any new views, especially when they throw clearer light upon the "glorious appearing of the Great God, and our Savior Jesus Christ." See to it that you have the spirit of Christ, and then speak freely.

Letter from Sister Haskins.

Dorchester, Mass, Dec. 4, 1845.

DEAR BRO. JACOBS:—

Although a stranger to you in the flesh, yet I have long loved you as a brother in Christ, & had fondly expected ere this, with my companions of like precious faith, to have been made partakers of that glorious inheritance reserved in heaven, for the despised followers of Jesus of Nazareth—who for the joy that was set before him, endured the cross, despising the shame:—Blessed be God, there are a few who love to do likewise—who are willing like Him to make themselves of no reputation—to humble themselves under the mighty hand of God, that he may exalt them in due time, even as he hath his Son Jesus, to his own right hand. O what a glorious hope is ours! Well may we endure all long-suffering with joyfulness, while the far more exceeding and eternal weight of glory, purchased at such an amazing cost, is held up as our recompence of reward.

As we press on eager toward the mark—the prize for which we run (i. e. Christ,) does not become dimmed as we approach the consummation of our hope. O no! but more exceeding lovely & glorious every step we advance on our heavenward journey. Glory to God! we are not discouraged; “we are disappointed, but not cast down”; and God’s waiting people in every affliction, however grievous it may seem at present, can say “even so Father, for so hath it seemed good in thy sight.”

Our Father who hath sealed the manifestation of his love to us by his own blood, hath led us out here, and just now on the borders of the heavenly Jerusalem, shall we begin to doubt that love? God forbid! He hath led us hither by his own right hand, just what he would have us to be; and while we calmly wait, nothing doubting, to know his will concerning us, he gives us light: Praise his Holy name!

Hitherto your voice, as you have spoken to us through the “Day-Star” has been sweet to our ears; yes, it hath been as a very lovely song, for it has heralded the truth as it is in Jesus, and we have fondly hoped and prayed that brother Jacobs, who among the leaders of Gideon’s army was left almost alone, would have led the flock with truth alone even to the end, but of late the “Day-Star” brings to our ears various theories, which I fear bode no good. * The remnant of God’s Israel, although very small and feeble, know too well where their strength lies, to be easily turned away from their confidence in that which they have “received from the beginning”. Blessed be God, they are still strong in the Lord, and in the power of his might.

Those in this vicinity who are looking for Jesus were never stronger than now, in the faith of the speedy coming of the Lord, and never felt more like enduring to the end; yea, enduring all things for Jesus sake. Now, verily, we have need of patience that after we have done the will of God we may wait for the reception of the promise. & do we not have this patience? Yes, glory to God! We have opportunity to prove the truth of those words, “as thy day is so shall thy strength be”. Lest we become weary and faint in our minds, let us think on our brethren of old, who wandered about in sheep skins and goat skins, hiding in dens and caves of the earth. Are we ready to do likewise? Yes, there is a little flock who count not their lives dear unto them, so they may win Christ; and who so love Him that they will keep his sayings at the sacrifice of every earthly good: By so doing they have a hundred fold in this life, and the promise of life eternal. Let us above all remember what contradiction of sinners against

* If the “various theories” advanced in this paper, have awakened fears in the mind of the writer, that they “bode no good,” how can she remain guiltless, in not having sent abroad, through the same medium, a Bible refutation as an antidote? To my mind, it is neither a scriptural, or profitable way of meeting error, to stand aghast, and say “I fear.” If those that fear the Lord, are to speak often to each other, should I be guiltless in prohibiting sister H., from speaking to the scattered flock through the “Star”, because she might say some things not in accordance with my views?

himself, Jesus endured for our sakes:—What poverty—what shame and contempt he took upon himself! O let us, while we suffer with him, rejoice evermore, and in every thing give thanks; for we have the promise that we shall also reign with Him.

That you, my dear brother, may hold fast that shield of faith which quenches all the fiery darts of the enemy, is the prayer of your sister.

SARAH HASKINS.

☞ The article of Bro. Rutledge, on the 1000 years, will be concluded next week—at least so much of it as we have on hand.

Some of the articles on hand, I have not had time to examine, and some of them will probably have to be published without as careful a perusal as I should like to give them.

RECEIPTS.—G. W. Peavey, 1.00; Leonard Jones, Elijah Waddle, 1.00; Sarah Haskins, T. F. Pomeroy, 1.00; A lover of Jesus, 1.00; Lewis Gordon, 2.00; George Ruebush, Erastus S. Russell, B. G. Milner, 5.00, H. B. Woodcock; G. S. Minor, Mary A. Simpson, 1.00; E. G. Hedge, 1.00; J. D. Pickands, C. Clapp, 2.00; John Reeves; D. W. Perry, for Jefferson Brown, 1.00; S. H. Wainwright, .50; R. Jackson, .50; Thomas Bishop, 1.00; T. F. Pomeroy, (D. Gibson’s paper has been regularly mailed in the Cleveland package) C. M. Severance, 2.00; G. M. Seymour, 1.00.

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